

JAPANESE CUSTOMS

Their Origin and
VALUE

BY

WILLIAM HUGH ERSKINE, M. A.



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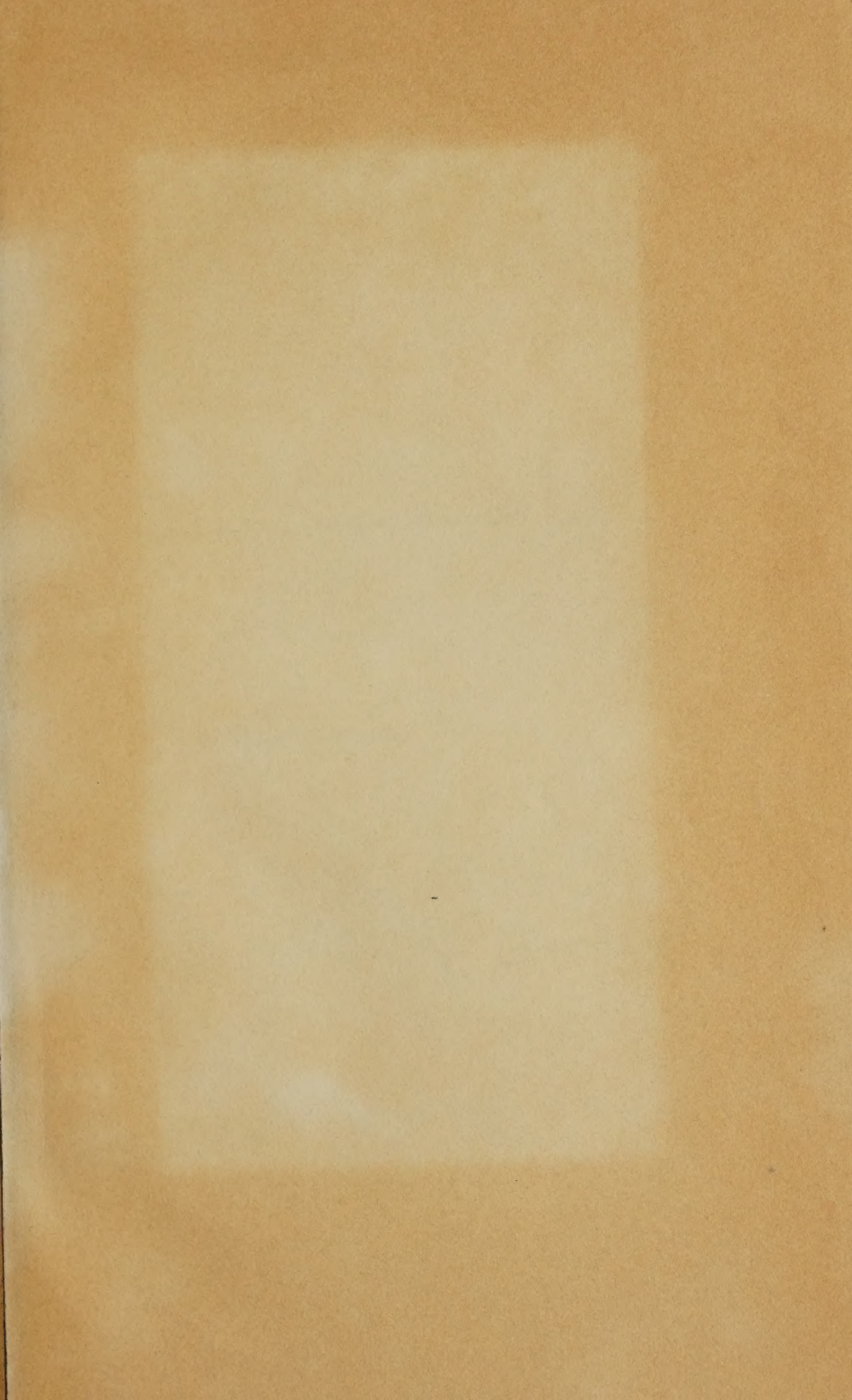
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THE WEDDING CEREMONY, DRINKING THEIR VOWS.
(BRIDE, GO-BETWEEN'S WIFE, GROOM AND GO BETWEEN).



THE WEDDING FEAST, AFTER THE CEREMONY.
(BRIDE'S FAMILY ON LEFT. GROOM'S FAMILY ON RIGHT).

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WILLIAM HUGH ERSKINE, M. A.

WITH INTRODUCTIONS BY

PROF. E. W. CLEMENT, AUTHOR OF "A SHORT HISTORY OF JAPAN," ETC.

PROF. CHAS. T. PAUL, PRES. COLLEGE OF MISSIONS, INDIANAPOLIS.

REV. Y. HIRAIWA, BISHOP-EMERITUS OF THE JAPAN METHODIST CHURCH.

PROF. I. ABE, WASEDA UNIVERSITY, TOKYO.

DR. DANJO EBINA, PRES. DOSHISHA UNIVERSITY, KYOTO.

*J. 2471 5
W. H. Erskine*

KYO BUN KWAN

TOKYO

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To

My mother and my wife.

INTRODUCTION

By Prof. E. W. Clement

I am pleased to write a short introduction to this book. I consider it valuable, first, on account of the general information which it gives incidentally, and for the light which it throws upon Japanese manners and customs, festivals, rites and ceremonies. Such things, though some or many of them may seem trivial, are really quite important, as they depict so clearly the common life of the people. They are not so superficial as they may sometimes appear; they are, in fact, often profound in their suggestiveness.

In the second place, this book is valuable for another, greater reason. While one may not agree with the author in all the details, concerning which there will naturally be difference of opinion, I wish to say that I approve most heartily of his general method of treatment. It is, as he claims, in accord with Christ's own definite statement that he came, "not to destroy but to fulfil." It is not a negative but a positive method; not destructive but constructive criticism. While no Christian should compromise in matters of principle, every one should strive to use tactful methods in presenting principles. There is sufficient common truth in all faiths and religions, there is enough of a similar element in the customs, rites and ceremonies that express those faiths, to warrant one in considering them in a spirit of sympathy, rather than of contempt and hostility. The true Christian, that is, the man or woman

having the true, tolerant spirit of the Christ, will not hesitate to "recognize the fragments of truth and goodness that are ever found where men are sincere," and "to claim these glimpses of Thyself as the prophecies of a fuller revelation."

In the course of my miscellaneous reading recently, I have come across two short passages which serve to illustrate what you have been writing about the Christianizing process in a non-Christian country. One passage, from "The Outline of History" (Wells) reads as follows: "The garments of ritual and symbol and formula that Christianity has worn, and still in many countries wears to this day, were certainly woven in the cult and temples of Jupiter, Serapis and Isis." The other passage is the following one from "The Meaning of Faith" (Fosdick): "Paul, valuing all that was good there (Athens), quoting their own poets with appreciation, nevertheless longed to take their strong religious motives and so clarify and direct them that faith might mean unqualified benediction. Is not this always the right missionary method?" Thus, from two sides, two points of view, ancient and modern, we find presented the extent of the natural and real Christianizing process.

And, just as the Church in Europe metamorphosed "heathen" festivals into Christmas and Easter commemorations, so there is no reason why, in Japan, it should not Christianize national customs, rites and ceremonies.

INTRODUCTION

By Prof. Chas. T. Paul

The conventions and institutions of Japan's non-Christian religions have maintained a strong persistence notwithstanding the political and educational reforms that have re-fashioned the Empire and set it among the foremost modern nations. Acknowledgment of this fact bears no disparagement of the vast pervasive influence which Christianity, chiefly through its missions, exercises on the Japanese people. That influence is extensive and manifest. Evidences are not wanting that "The soul of Japan" has been more generally leavened by Christianity than a statistical estimate would seem to indicate. The deduction is that there are multitudes of Japanese who, while consciously or unconsciously inclined toward Christianity, and somewhat responsive to its persuasions, are unable to make as complete a break from traditional forms of thought and procedure, (whether *Shinto*, Buddhist or Confucian), as the Gospel has seemed to demand. Buddhism and *Shinto* are astir with a process of revival, reinterpretation and propagandism. There is a general religious ferment tending to synthesis, eclecticism and the rise of new cults.

Has the Christian Church discovered the most effective approach to the Japanese mind? What modification of missionary attitudes and methods might result in an accelerated expansion of the Christian Community, and a better service to the Japanese people? These are major questions emerging

from the present situation. Earnest and scholarly missionaries, of whom the author of this book is one, are seeking to penetrate the Japanese psychology, to appraise the spiritual assets of the people to whom they minister. Not only foreign missionaries but able Japanese Christian leaders are alert with new enquiry into the permanent and vital elements in the non-Christian religions, which Christianity should preserve, assimilate, and sanctify in the development of an indigenous Japanese Christian faith.

The present book is not an arm-chair production. It is the outcome of twenty-one years of actual mission work in Japan, with ample opportunity to test and apply the principles and deductions which it elaborates. Mr. Erskine is well qualified to write on the theme which he presents. He has been a keen and constant student of Japanese religions, and a frequent contributor to missionary and other journals. He has beaten a new track in his treatment of Japanese concepts and customs. His interpretations and suggestions will be stimulating to all who labor for the nationalization of Christianity in the Sunrise Empire. I have seen the effect on the minds of students, of several of the chapters which were delivered as lectures at the College of Missions in Indianapolis. This introduction I am pleased to write in Osaka, his own mission station, after careful reading of the manuscript.

The chapters contain a vast fund of firsthand information not found elsewhere about the religions of Japan. The book can be confidently commended to mission study classes in church and college in the homelands. Students of Comparative Religion everywhere will be quickened by its freshness of des-

cription and outlook. It will have its distinctive message for the author's colleagues in Japan, not all of whom will accept without question all he has written. Gratitude will abide even with dissent.

While repudiating the effete apologetic which dismisses all the virtues and forms of the non-Christian religious as *splendida vitia*, Mr. Erskine has sought to interpret the symbolism of customs held sacred by the Japanese, and to suggest their validity as instruments for the comprehension and expression of the Christian faith.

My dear Mr. Erskine :

I have just read through every page and every line of your manuscript carefully, with great interest and profit. I think the book, when published, will not only benefit American readers greatly, but also Japanese Christians as well. Some may not entirely agree with you in your reading, interpretation and criticism of the Japanese Spirit and customs, and in the way you suggest in Christianizing them ; but I am of the opinion that you are in the main and on the whole in the right direction, and in proper spirit and manner, in dealing with this important subject.

I am glad to notice that your attitude towards Japan and Japanese Spirit and customs is fair, candid and sympathetic, free from prejudices, and you seem to be very careful, tender, broad and sometimes quite deep in the study of them. I wish all the missionaries from foreign lands to Japan were similarly minded, and equally fair, just, sympathetic and deep in their judgment of things and character and spirit of the Japanese.

Y. Hiraiwa, Bishop-Emeritus,
Japan Methodist Church.

My dear Mr. Erskine :

After reading the first eleven chapters, I can say with conviction that your work is quite a success. I can easily surmise how much pains you took in gathering materials in regard to the Japanese customs and their interpretations. It must be the result of diligent work for many many years. While I was reading your manuscripts many time I blushed at my ignorance which was enlightened for the first time by your explanations.

Your work will be a valuable contribution to the students of sociology, comparative religion, and psychology of religion. With all my heart let me congratulate you on your success.

I remain sincerely yours,

Isao Abe.
Waseda University
Tokyo.

Dear Mr. Erskine :

You have a very readable book and one true to Japan, which I enjoyed reading in manuscript. You are not only a keen student but you have a heart sensitive to the best of Japan. Your appreciation of the genuine Japanese spirit was a happy surprise to me, and as I said before it is due to your sympathetic heart and great insight. If the older missionaries had only had an appreciation of your attitude, our past relationships would have been better and the work of the Christ more advanced. Christ is not the destroyer of the life but the giver of the abundant life.

All missionaries should read this book not necessarily to sanction everything you say but to get your attitude towards Japan and the spiritual strivings of the Japanese. Just as the New Testament writers brought out the spirit of the Old Testament in changed form and higher ideals by vitalizing them with the spirit of Jesus Christ so you point out the way to nourish the life in the customs and concepts of Japan.

Japan is now in a state of religious transition and is at the critical time of the cutting down a great forest. Unless new plants are put in the forest at once the life and power of the forest will be wasted. In this book you seek to call out and sanctify the life in the Japanese religious forest, by taking up the life germ and vitalizing it with the spirit of Jesus Christ. This will produce, as you hope, a beautiful Japanese contribution to the interpretation of the life of Jesus Christ. With the attitude and the appreciation of "Things Japanese" in this book, Jesus Christ will not be a stranger to the Japanese but will become the finest specimen of the true Japanese.

Danjo Ebina,
President
Doshisha University,
Kyoto.

PREFACE

The writer did not start out to make a book. Much of the material of these studies was used in lectures in Japanese. Dr. Holtom, when editor of the Japan Evangelist, asked the writer for some articles on "Christianizing Japanese Customs." This may be called the inspiration for the series of articles under that title which have appeared from time to time during the last ten or twelve years and which are collected here with much modification. Two of these articles appeared in the Journal of Religious Psychology, and my thanks are due to the editor for permission to reprint them. I am grateful also to the editors of Japan Evangelist and Christian Movement for similar permission regarding articles which appeared in Japan. Most of these articles were used as lectures at the College of Missions, Indianapolis, under the guidance of Prof. Chas. T. Paul who has taken time to greatly assist in revising them for print.

The purpose of this study is to set forth some of Japan's pre-Christian religious values. The readers in mind are students of religion and new missionary recruits. The main contention of the book is that Christianity is not the substitute for, but the supplement to the best religious values already in Japan. As the synthetic religion, Christianity does not tear down but vitalizes and beautifies the concepts already in the hearts and lives of the people.

Let the Christian who thinks that Christianity should have no concern with native and national customs remember the attitude of Jesus toward the many Jewish customs of his day, many of which have been vitalized and come down to us as

part of our Christianity. The principle of his attitude was expressed at the beginning of his ministry—"Suffer it to be so now, for thus it becometh us to fulfil all righteousness." It was an attitude of sufferance rather than of destruction, one of deepening and broadening for a more spiritual service to mankind.

Looking back over the twenty years of service in Japan I can see four more or less distinct stages in the growth of my message to Japan. The first might be termed Americanity,- as a fresh graduate with all the ideals of the American college and university. But I soon realized that not everything American was ideal, and that getting to go to America became the goal of the converts. Changing my emphasis I found myself preaching Church-anity, for it seemed to me that the organization of churches, especially my own, would save Japan. But the forty-nine Shinto sects and the one hundred and twenty Buddhist denominations came more and more under my observation, and I knew that what was needed was certainly not another sect or an over-organized Church religion. The next stage found me confident in the Bible as the necessary and only thing to accomplish the task of evangelization. If we could only get the Bible in the heads of the people instead of the teaching of Confucius! I would call my message at this time, Bible-anity, if I may be allowed the term. Then it came to me that Japan is already burdened with too much 'book religion,' and that the divisions in Buddhism are due to the over emphasis of certain parts and the neglect of the spirit of the whole teaching. The need in Japan is for *new life*. Their need is the same as the need of the rest of the world, a Christ-centered life. They need to be taught not 'what to

think' but 'how to live,' not the Bible as a book but the Bible as a picture of the life pleasing to God; they need the Christ of the Bible as lived in lives consecrated to his service. This changing view point can be attributed to the work done under the two G. B.s of my Alma Mater.

To preach Americanity meant to destroy much that is Japanese and national. To teach Church-anity hinders the possibility of a Japanese Church which would add its own contribution to the world's interpretation of Christ's life and work. Also it would tend to impose on the Japanese Church a history of doctrine and polity alien to the Japanese genius and grievous to be borne. In emphasising the Bible over much, missionaries only offer a new book-religion for the old sutras and classics. But when we give the Christ of the Bible we have something which will give peace and salvation because it offers a challenging task to 'overcome' for the sake of God and humanity.

As Christianity faces the other religions in the world no appeal to, or emphasis on, authority can win a place for her, nor can the backing of the armaments of all the so-called Christian nations in a struggle for supremacy give her a permanent place of leadership in the world. 'Love and let live' is the Christian attitude, for if our work be of God it will endure. Christianity has nothing to lose by the recognition of the truth found in other religions but everything to gain by cooperation with them in the development of trust and love in the hearts of a weary world.

Words of appreciation should be given here to the three men whose personal influence and books have guided me most since coming to Japan, Dr. T. Harada, Prof. E. W. Clement

and Mr. Galen M. Fisher. In some places I have used Dr. R. C. Armstrong's translations from *Ninomiya* and G. M. Fisher's from *Nakae*, and acknowledge my debt of obligation. Prof. Clement and Rev. R. D. McCoy have given time and thought to reading my manuscript as well as valuable suggestions during the construction of the articles. I am greatly indebted to three Japanese associates, Rev. Y. Suto, Prof. M. Oiwa and Prof. I. Asano. Thanks and mention are due my patient language teachers, without whose eyes in reading to me the original writings much of the material and its spirit would have been overlooked. I also thank my typist, Mr. T. Koga, for his untiring work in preparing the manuscript.

Thanks are due and acknowledgement is hereby made to the Osaka Asahi Newspaper, for the illustrations selected from their stock kindly set at my disposal, and to Underwood and Underwood for the picture "Buddhist Funeral, with round coffin." Also to Mr. J. Imai, a former student of mine, now of the Seihan Printing Company, Osaka, who has re-produced most of the illustrations for use in this book.

My deepest thank are here expressed to my fellow missionaries of the Disciples Mission, Rev. R. D. McCoy and Rev. C. F. McCall, for their financial aid in publishing the book.

May the book give readers a perspective of God's work as He has been revealing Himself through the historical personalities of Japan, who have suffered and died in behalf of the spiritual strivings of the Japanese and given them a vision of the better land which God has for all His people.

Wearily we strain and twist

Through the tangled wild,—

Singing up the path we missed

Comes a little child.*

Osaka, April 28th, 1925.

WM. H. ERSKINE.

CHAPTER I

SOCIAL CUSTOMS (I)

The customs of a country are the expressions of the heart throbs of its people. A part of the task before the interpreter is to feel the heart of Japan beating beneath the surface of her customs. If any country ever is to become Christian, the ideals of the Christ must first permeate the everyday thought and heart life of that people. To bring this about a thorough and sympathetic study on the part of the missionary is the first essential. Already contacts with the west have caused many Japanese customs to be influenced by Christianity to a degree of which both Japanese and missionaries are largely unaware.

In the study of Japanese customs it is our purpose in this chapter to consider them according to the crises in the personal lives of individuals and then the more national ones according to the calendar. In thus studying them the similarity of customs between east and west becomes more apparent. Every crisis of life, from cradle to grave, has its appropriate service for seeking divine blessing, and in such a list we find also crises and customs both prenatal and postmortem.

Motherhood is universally honored as the crown of womanhood. The Bible contains the beautiful songs of Elizabeth, Mary, Hannah, and many others, exalting this God-given privilege. In Japanese family life there is the custom known as the *chakutai* (girdle-fastening) or *harami-obi* (pregnant girdle)

ceremony particularly in the case of the coming of the first born. This is a time of great rejoicing. It means, first, the wife is about to fulfil the great hope of the family; second, she thereby insures for herself a permanent place in the family; and third, she gains a place in the happy band of mothers. In a country where phallic worship was once strong and where childless homes are numerous, this heart beat of rejoicing must be recognized. Shall we let this pure and holy joy of the mother heart express itself before nothing higher than the image of a *Jizo* or *Hotei* or some other god or spirit, or shall we teach her to sing with Mary the mother of our Lord?

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour,

For he hath looked upon the low estate of his handmaiden:

For behold, from henceforth all generations shall call me
blessed.

Or with the Psalmist:

Praise ye the Lord.

He maketh the barren woman to be a joyful mother of
children.

Praise ye the Lord.

When her days are fulfilled and the ordeal safely over, the joy and thanksgiving of the mother and her friends must find expression. The mother heart craves an opportunity to receive the blessing of religion and the approbation of her friends upon her new born child. In Christian lands we see this human longing in the christening or infant dedicatory service. According to the custom of the Jews, Jesus was taken to the temple on the eighth day, and there is recorded for us the experience

of meeting with Simeon and Anna. What mother does not "ponder all these things in her heart"? In Japan this mother heart-beat finds expression in the *miyamairi* (shrine going), when she dresses her child up in all the elegance the family can possibly afford. The starting for the family shrine is as great an occasion as when a bride leaves her home dressed for the wedding. The child is carried, not on the back as is ordinary in carrying babies, but in the arms of a near relative, a kind of god-mother. The number of women in the *jīnrikisha* procession depends on the family purse and position. In the presence of the officiating priest, the *kagura* dance and holy water sprinkling ceremony are performed to invoke divine blessing on the young child. This is followed by a visit to the intimate friends who join in the celebration. We suggest that in Japan in place of the Jewish eighth day now used in America, the Japanese thirty-third day for boys and the thirty-fifth for girls be adopted for the christening or infant dedication and thus establish the new *kyokwaimairi* (church going) a part of which might be the registration in the Cradle Roll Department of the Church School. This ceremony in Japan, as in the old English Church, means also the purification of the mother and thanksgiving for the life of mother and child, and it could continue to carry the same significance in the Christianized *miyamairi*.

In Japan the little boy at the age of five leaves babyhood behind and puts on his first *hakama* (bloomer skirt), a skirt like father's, at the *hakamagi* (skirt-wearing). The little girl at the age of seven wears her first sash like grown up girls and women, at the *obitoki* (sash-tying) ceremony. The time when

the boy dresses like his father and the girl like her mother is a great occasion in the child's life. We suggest the use of this occasion to urge the Christian Japanese parents to start the children's regular attendance at Divine services and teach the propriety of going to the house of God at such a time of joy. Let the Church be the place to which the *hakama* and *obi* are first worn.

The children's holidays are known as the *Gosekku* (five holidays) and come according to the old calendar in the odd months. The first is on the seventh of January and is called *Jinjitsu*. The second is on the third of the third month called *Joki*, commonly known as the Girls' or Dolls' Festival. The next comes on the fifth of the fifth month and is called *Tango*, commonly known as *Onobori* (honorable going up) or flying fish day. The seventh of the seventh month is called *Tanabata* and the ninth of the ninth month is called *Choyo*, the former is the weavers' festival and the latter the chrysanthemum festival.

The *Jinjitsu* is a New Year festival and is sometimes called *Nanakusa* (seven grasses) from the use of seven vegetables in the soup on this children's day of the New Year Holidays. The *Tanabata* is the festival of the weaver and is connected with worship of the star Vega which is brightest on the night of the seventh day of the seventh month, about the first of August. The *Choyo* on the ninth of the ninth month is the festival of the chrysanthemum and consists in public flower shows where the exploits of Old Japan are set forth by displays of chrysanthemum and wax figures. In the home each family and each child interested tries to excel in cultivating the finest

specimen of chrysanthemum in the neighborhood. These three are important in some parts of Japan but not so nation wide as the Girls' Doll Festival and the Boys' Fish Festival.

The *Ohina San* (Girls' Festival) is a great occasion in the home of girls and consists of a display of heirloom dolls in the sacred alcove of the best room of the home and of feasts for the children prepared as if for the dolls, all the food and dishes being much smaller than those ordinarily used. Religiously it is a time for teaching the duties of women in the home as service in behalf of the nation. The exploits and life of the Empress *Jingu* of Korean Invasion fame, of *Murasaki Shikibu* the woman scholar of old Japan, of the mothers of famous warriors, and the teaching of the *Onna Daigaku* (Women's Great Classics) are set forth and explained to the children of the family when they ask, "What is the meaning of this?", in festival and image. The story of *Matsuyama* Mirror suggested by the presence of the mirror in the heirloom display tells how a daughter who wanted to be like her mother communed with her by means of her first looking-glass. Its counter part is Hawthorne's Stone Image. We suggest the use of the Sunday before the 3rd of the 3rd month as Girls' Day in Church and Church School in addition to the home festivities, as a means of publicly and cooperatively teaching the lesson of the lives of the Japanese heroines as well as the heroines of other countries, those of the Bible and other literature, so as to train the girls to aspire to become ideal girls, ideal women, ideal mothers, and ideal citizens of nation and world.

The *Tango* (Boys' Festival) is observed where all the others

are neglected, for the pride and joy of a male heir in the family line is literally proclaimed from the housetops in the flying fish on a pole higher than the house, one for the heir and one for each of his brothers. The thought that dead fish go down stream while live fish go up, and the story of the carp which climbs the waterfall, inspire boys to overcome obstacles and encourage them to climb the waterfall of fame. The story of Japan's great boys are set forth in a display of warrior heirloom dolls. The story of *Momotaro* (peach-boy) is like the story of Moses, for he was found in a river and rose to become the saviour and deliverer of his countrymen. *Urashima Taro*, the boy who slept in the bottom of the sea for 300 years, is a sort of combination of Rip Van Winkle and Capt. Kidd of English Literature. The boys who became great and the great crises in the boyhood days of Japan's great men are set forth and told by parent and story teller. Hero worship is ingrained in us and happily we are easily inspired to emulate our ideal. The Boy Scout Movement and similar organizations for boys in school, temples and churches will use this day, or a Sunday near, for inculcating ideals and educating the youth for their best service to mankind.

The beginning days of adolescence are recognized in the life of the boys of Japan. *Jusan-mairi* (going to the shrine at thirteen) is the time of the first independent visit to the family shrine. This is just one year later than Jesus went to the temple after the manner of the Jews, to worship on his own volition. The liberties allowed a young child on this first visit as a worshipper resulted in Jesus getting lost from his parents and found later among the learned men in a most natural way

talking about His Father's business. In some communions of the home lands this period of the child's life is the time for confirmation. This day might easily be adopted as Decision Day in the Church School, the time the children are enrolled in Bible Study classes in preparation for church membership. This is the time when idealism begins to develop.

The next great occasion in the life of the young *samurai* was at fifteen, at the *gempuku* (war clothes), when the boy had his hair shaved like the warrior and was initiated to the life of a *samurai*. This is his first time to carry the two swords. His boyhood days are over at fifteen, and the youth begins to feel and act like a man. Good choices are made at this period and, as Coe in his statistical tables shows, the churches of the west have, and should use, this crisis for baptism and for the consecration service where the choice of one's life work is made. The two swords of the *gempuku* will not be needed in the warless world which is coming, but the two swords of love and truth will be needed in the new Internationalism.

The next important event in the life of the Japanese youth is the *konyaku shiki*, when the marriage engagement is announced and the completion of the arrangements for the marriage of the children is felicitated by the parents and friends. This is a time of great happiness and satisfaction on the part of the parents when a good match has been made by the hired go-between. The church has a task and can use this opportunity to imbue the subject of marriage with the significance it ought to contain, and by such means gradually lift the whole tone of public opinion on this question. One preacher speaks of his experience in having the young couple meet at the par-

sonage in the presence of the relatives and friends, when an engagement ring was given and the blessing of God was sought on the young people in their days of preparation for marriage.

After the announcement comes the wedding ceremony. A wedding is merely a family affair until it is properly registered. Then it becomes legal. Even then it can be dissolved upon mutual consent or supposed mutual consent. The Japanese wedding when duly attended to has two essentials, one the exchange of vows in the presence of the go-betweens, and the other the legal registration in the family tree at the city or town office, much like the adoption of a child. There is no legal or religious ceremony as in the west where the church has institutionalized marriage. The Christian church has sought in Japan very diligently, and rightly, to insist that a Christian ceremony can be performed only after proper registration. Japan needs a social and religious sanction to marriage to overcome the many trial marriages which if numbered with her divorces would make her stand out more than ever.

One criticism of the church has been that she has introduced too much of the western form and not held sacred the ideals and beauties of the true Japanese wedding ceremony. A photograph of a modern religious ceremony shown in the Japanese Ladies' Pictorial Review for April, 1915, plainly shows what is the trend in Japan today, and what the Izumo shrine is doing to meet the new demand for a religious blessing on the marriage and yet keep it Japanese.

The two most significant features of a Japanese wedding are the drinking of the *sansan kudo* (three times three, nine

sips) pledge, and the garment changing ceremony (mostly three changes but sometimes as many as twelve), with their beautiful and significant teaching. The insistence on *sake* (rice wine) has prevented this pledge ceremony being adopted more widely, but in place of *sake* unfermented wine or pure water could be used and the deep meaning still be impressed, preserved and intensified. Japanese pastors have seen the possibility of adapting this wine pledge in using the communion service and thus give Christ's blessing on the two as well, the bride and groom following the custom of old Japan with communion cups and the preacher performing the service much as in the home lands. The wedding dress, trousseau and dowry of brides everywhere are full of religious meaning. But the changing garment ceremony has a special appeal. The first is usually white, signifying resurrection. The second is a ceremonial dress to tie the bride to the ancestral and religious duties of the home. The third is the working garment of the upper class housewife to signify the acceptance of the home tasks.

With the introduction of Christian ideals into the wedding ceremony the custom of commemorating the wedding anniversaries will gradually develop. The anniversaries of everything except weddings are celebrated in Japan, the reasons for the one exception being that marriage and the establishment of a new home has never had a pure or deep religious significance, and that a long married life has too often been the exception rather than the rule, the woman being considered inferior, likely because of the teaching that "*Woman has no home in the three worlds*" or "*Even if she lives to be one hundred years old, woman has no home.*" But the educated woman of

today is not satisfied with these teachings and demands a "home." With the establishment of the home on a purer basis the anniversaries will become occasions for family reunions. The Silver Wedding Anniversary of their Imperial Majesties, May tenth 1925, will have a deep and lasting influence on Japanese family life and encourage the celebration of wedding anniversaries. The symbolic figure of *Jotomba*, sometimes called *Uba to jo* (aged husband and wife), seen in the Japanese wedding, can be spiritualized and made to function for the purification of the ideals and thoughts of the long married life and thus bring in the Christian ideal of *ippu ippu* (monogamy).

Among the Japanese certain ages are especially congratulatory, as the sixty-first year (beginning of second childhood), the seventy-seventh (joy), and the eighty-eighth (rice). Their significance has been worked out from the Chinese characters, and they are full of meaning to the Japanese. One preacher had Old Folks Day in his church on the occasion of a birthday of one of his members. Another Christian invited his father's friends and a preacher and had a Christian social in his home. The games and the Christian songs took the place of the songs of doubtful character of the *geisha*. These happy occasions, whether as special sermon days or as home socials with clean games and pure songs, can be used to the great profit of both old and young.

We come now to the days and ceremonies connected with death. Most of these are Buddhistic, chiefly because the Shintoist would have nothing to do with the dead, calling them unclean, and leaving the family to bury their dead any way

they chose, only so as not to contaminate the community.

The Christian funeral has been adopted in a few cases by non-Christians because of its economy, it being cheaper to have a preacher and Christian ceremony than to pay the priests of the temple to conduct the long and expensive *Indo* (Buddhist Mass) ceremony. All churches in Japan insist on the funeral being as Christian as the changing conditions will permit. There is a great contrast in beauty and comfort between the non-Christian and the Christian ceremony, the one being formal to serve the dead, and the other inspirational to comfort the bereaved.

In connection with the burial of the dead there are harmless customs, as for example the *tsuya* (watch meeting or wake), which the church has not as yet adopted as much as it should. Pastors have insisted on these as being occasions for prayer instead of feasting, and have made use of the Scripture passages and songs loved by the departed. The Japanese seek at such times as this to please their dead by doing what gave joy to the departed. In the Christian gatherings we use the songs they loved in order to comfort and inspire our own hearts, and in memory of the dead. Numberless times in the home land the dying have chosen the hymns for their own funeral, and a preacher often asks on his arrival at the home, "What songs did the beloved sing with special enjoyment." The heart throb is the same, though the reason for it and the manner of expressing it may differ.

Again the bereaved in western countries visit the grave of the departed on Sundays for a few weeks, and then observe the day on its anniversaries by placing flowers on the grave.

This same heart beat is found in the Japanese seventh day, the forty-ninth day, the one hundredth day, and the yearly anniversaries, some of which are more important than others.

The *bon-matsuri* is the great day in the life of the Japanese in respect to the dead, as it is the day when it is thought the cover is taken off the pots in the lower regions where the wicked are boiling because of their sins, and the spirits are set free. It is a holiday especially for apprentices, who are sometimes called devils, like the English "printer's devil." In all places it is a day for a visit to the grave to pay respects to the dead by burning incense and doing some work of merit in their behalf. The thought is much like the spirit of All Saint's Day, or the day when special prayers are offered for the dead, or when people are baptised for the dead. One church uses the Sunday nearest as a special memorial day, having a necrologist read a short biography of those in the church who have died during the year, the photographs and other memorials of the departed being in a conspicuous place on the platform in front of the preacher. Other pastors, because the minds of their people are centered on the question of the dead and what becomes of them and us, use the occasion for sermons on death, life and eternal life. To lose this opportunity when the thoughts of all are concentrated on death, seems to us to be losing one of the greatest opportunities to preach on the resurrection of Jesus with its message of hope, and our own spiritual immortality.

The Japanese are fond of doing some special work or act to mark special days and special occasions. One case comes to mind of two young men who asked the church people to allow

them to plant a tree in the church yard on the day of their baptism. One of the members of another church called us to his home for a feast on the first birthday of his son and heir. Another gave a substantial gift to the church on his wedding day. Another faithful son gave a goodly sum to the Ladies' Aid in honor of his mother on her first funeral anniversary day. Christian educators tell of receiving funds from unexpected sources, being gifts to commemorate the life or the work of some loved one, or to express the great joy which had come into the life of the giver. The erection of shrines and the building of the *torii* (shrine gateway), as seen in the many before one shrine, or even gifts to the temples and shrines, are and always have been favorite ways of expressing this desire to commemorate life's crises. Such occasions can be used by the Christian church to get the membership to consecrate their wealth and their enthusiasm to the church and the activities of the church in human service.

As we glance back over the development of this chapter we are impressed with the words of an eminent Christian leader⁽¹⁾ who has recently written, "The three things, birth, marriage and death, are deeper than the church, are of infinitely greater influence than the church; keep men close to the divine, keep men human and sober, more than any ecclesiastical system can hope to do. The kind of church the world wants and in a sense is waiting and searching for is the church that grows out of life. We are weary of the interpretations of life which are compressed and sometimes distorted to fit the dogmas and institutions of the Church."⁽¹⁾

SOCIAL CUSTOMS (2)

We now come to the days which are observed by the nation as a whole. "The greatness of the Japanese nation consists in her being able to take up western civilization and at the same time hold to the best in her own national life."⁽²⁾ In other words, Japan's patriotism is her salvation. Yet who coming from western nations, satisfied with his own national ideals, has not been tempted to smile at the boastful patriotism of Japanese students? The task is not to weaken this patriotism, but to purify and strengthen it; and that can be done only as the Japanese are brought in touch with the international ideals and eternal values of the Kingdom of God. Of course, the new patriotism must not be the narrow nationalism of the past, but an enlightened patriotism based on the international mind of Christ.

A writer in the *Missionary Review of the World* said, "Some of us are not very proud of western civilization these days, and the effort to transform the Orient into a land of half-baked Americans is not futile and foolish merely, it is wicked and wrong. These civilizations have in them elements of great value." "The Christian Japanese is going to be a better Japanese than before. "He will eat the same sort of food, and wear the same sort of clothes, live in the same sort of house as he used to. He will think in the same way." He is a Japanese and his new life in Christ has made him more a Japanese than ever. "Christ is capable of meaning to him not merely individual regeneration, but racial preservation, reinforcement and development."⁽³⁾

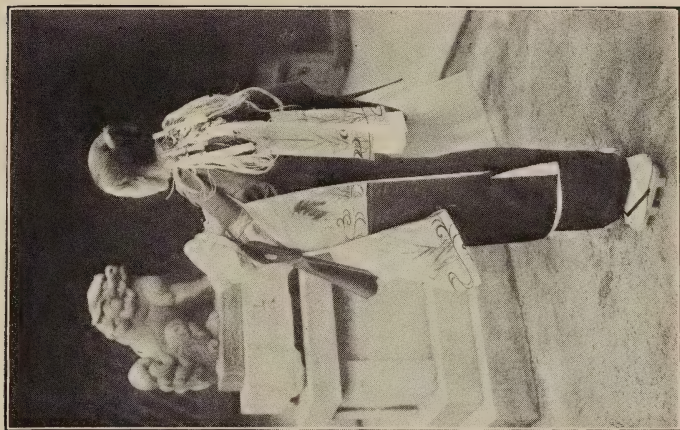
The customs and festivals of any country are a means of expressing loyalty and of educating the young. Each country does well to have its own national festivals. In Christian countries, the church enters into their commemoration. But we must remember that this religious direction was not attained in a night. In most non-Christian countries the church has not yet effected this connection. We doubt if Christianity will become widely accepted in any country until it shows a willingness to adopt and give a Christian content to the national festivals. A moment's reflection will show the naturalness of such an attitude. The chief element of patriotism is self-sacrifice; the chief element of Christianity also is self-sacrifice. Thus Christianity properly presented can be of the greatest service in developing the noblest and broadest kind of patriotism.

The first national custom of the Japanese New Year is the Emperor's *hatsumizu* (first water) bath, when he performs a religious rite of cleansing and purification to bring peace and prosperity to his land and people. 'This rite is connected with the Imperial ancestors and may be frowned on as ancestor worship, but the Japanese, like the Jews, can be led back of their Abrahams, Isaacs, and Jacobs to the *God* of the Fathers, to the *God* back of *Shotoku* and *Jimmu Tenno*. 'The New Year ceremonies may well be a time of consecration, of new resolutions and hopes, a time to teach that God's approval is the thing men need *first* in order to have a truly successful year.' Such ideas are already being worked out by Japanese Christians here and there, in the union New Year prayer meetings, and in the frequent use of scripture verses and prayers on New Year cards.

Another New Year ceremony, *gyozome* (work beginning), is the time when all the people do their first work, the poet his first poem of the year, the merchant his first delivery of goods, the artist his first picture and the lover his first letter. Among devout religious business families the first money received is given to the temple or shrine as a thank offering for the favors of the past year, with a prayer for continued blessings. The Japanese thank-offering has more or less of the "*henrei*" (return blessings) or buying-the-god's-favor idea, but that does not prevent its development into a real thank-offering. This *gyozome* offering is much like the offering of the first fruits, another form of the idea of putting the gods first. One Christian widow who kept a store was accustomed to consecrate the results of the first sale to the church, a laudable practice which brings God into partnership with men, like Colgate of New York and Kobayashi of Tokyo.

The next festival is *kigensetsu* (Founder's Day) on February eleventh, commemorating the founding of the Empire. The exact date may be shrouded in mystery and myth, but that the nation *was founded* no one doubts. Each nation celebrates its foundation; witness Empire Day and Independence Day. Why not then encourage Japanese Christians to cooperate in celebrating *kigensetsu*? While historians dispute about the exact day, let Christians thank God that the Empire *was* founded and let us pray and work that the nation may be used of God for the accomplishment of His purpose in the comity of nations.

The Ancestral Deity in this and the following festival is *Amaterasu Omikami*. She is mistakenly called the Sun Goddess because of her posthumous name meaning "Great-Heaven-



Miyamairi, SHINTO INFANT BLESSING. (SEE PAGE 3).

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Shining-God." As a historical character she was the grandmother of *Jimmu Tenno*, the first Emperor. Her life and character were so beautiful and outshining that the commemorating name '*Amaterasu Omikami*,' in praise of her virtue and reign, was given her by her family and subjects *after her death*. Her name in life was *Ohiru-me-muchi-no-mikoto*.

On the third of April, comes the anniversary of the death of *Jimmu Tenno*. *Jimmu Tenno*, the descendant of *Amaterasu Omikami*, was the first Emperor and the celebration of his death is one of the great days in the Japanese calendar. He means as much to Japanese as Abraham to the Jews, or as Washington to the Americans. We celebrate the birthdays of our great and the Japanese are fast following our example, but in old Japan under Buddhist influence, the day of death was celebrated as the day when the dead entered into godhood. Ideas of the state of the dead after death may differ, but the heart impulse is the same, namely, to honor a man who serves his country faithfully, and thus inspire others to faithful service. What young American is not inspired by the story of Lincoln? What English boy is not moved to patriotic devotion by the life of Nelson? The Japanese are inspired by the deeds of *Nanko*, *Nogi*, *Taiko*, *Saigo*, *Yoshida Shoin*, *Sakura Sogoro* and a host of others, first, because they are their own Japanese heroes, and second, because they achieved *success*. Heroes and success are gods whom young men of every land worship. Many Japanese pastors are using the Sunday before *Jimmu Tenno* festival as the occasion for honoring the noblest heroes of Japanese, Biblical and world histories, endeavouring thus to inspire the Japanese youth of today to emulate their virtues.

Tenchosetsu, the birthday of the ruling Emperor, is another great day, recognized as such even by the weather man, for, it is said, he invariably gives good weather. Whether the Emperor is to be considered as the representative of his ancestors, or as the living son of the Sun Goddess, or just as the social and political head of the nation, need not be discussed here. There is need of *Tenchosetsu* and its ceremonies to give a personal touch to the national life, for even the best governments seem cold and remote and give little, but demand much in conscription and taxes. "Long live the King" has come down through the ages and has been sung by people of every nationality. Yet because of nervousness on the question of Emperor worship, the Christian community in Japan has generally refrained from paying united and public homage to their ruler. May the day soon come when the Christians in all the churches will sing with heart and soul "*Kimi ga yo*" (their national song), at the Sunday Services before His Majesty's birthday, and then join with the sixty millions on the day itself, in a hearty *banzai* for the Emperor. When our Sunday School children are commanded to bow before the picture of His Majesty, we need not object, for we can teach them at church and Sunday School to worship God and *honor* the King. Such honor may be shown by a Japanese bow or by the American salute, the sentiment is the same. But since the invariable salutation in Japan is a bow, naturally they bow before the picture of the Emperor. Our usual salutation is the hand-shake. In America on formal occasions we salute and on informal we cheer. A step in the right direction has been taken in Osaka, where the Christians join in a union service

on the Emperor's birthday. They did the same on Coronation Day and again on the Crown Prince's Investiture, commemorating these occasions with beautiful and impressive services.

Chikyusetsu, or the Empress's birthday, is an opportunity for Christian workers to teach girls and women to love their nation and to think more deeply of their duties to home and country. These virtues are beautifully set forth in the life of the present Empress. Women's Patriotic Associations throughout Japan join in the effort to diffuse her spirit of faithfulness to her country. She has rightly been called the Mother of Japan, because she takes a motherly interest in all mothers and daughters of the land. The motherhood of Mary has done much to develop respect for woman among western nations and in Japan a similar respect is being slowly developed, but it can be perfected only by Christian influence. Japanese pastors advocate using the Sunday before *Chikyusetsu*, as Women's Patriotic Day in the churches.

The greatest of all the festivals in Japan is the *Higan* (the Spring and Autumn Equinoxes). It has a religious significance, although it antedates all the religions in Japan. At *Higan* the farmers pray to and thank the gods for good crops. Man himself can not control the elements; a Paul may plant, an Apollos may water, but it is God who gives the increase. To the Japanese this unseen power may mean *Inari San* or *Hachiman San*. Here the Christian preacher has opportunity to teach dependence on the true God of seed planting and harvest. The greater festival comes at the time when approaching spring suggests to the worshipers the resurrected plant life. At the same season comes the Christian Easter

with its transcendent message of the resurrection. One Japanese pastor urged the dropping of the present uncertain date of Easter for the Sunday of the spring *Higan*, a date known by every Japanese, giving as his reasons that many pastors do not know when Easter comes, and that the Japanese religious thought at *Higan* resembles the Easter message of resurrection and hope, lacking of course the deeper Christian content. So it may not be improper to yield to the church of Japan the right to drop the lunar year for the solar. Doing away with the Easter puzzle of finding the first Sunday after the first full moon, after the 21st of March, we can teach the Easter message on the *Higan* Sunday when all Japan is thinking of the resurrection of plant life, and in this native and natural atmosphere inspire the people with Easter hope and faith.

Every farming district the world over has its Harvest Festival to express gratitude for an abundant harvest. In Japan we find the *Kan'namesai*, (God's Tasting Ceremony) on the 17th of October, when the first rice is offered to the gods, and on the 23rd of November the *Ninamesai*, (New Tasting Ceremony), when the first rice is eaten by the Emperor and people. Then in the years of a rich harvest the *Honenmatsuri*, (Abundant Year Thanksgiving) is celebrated as a great Thanksgiving Day. The first two are regular festivals and correspond somewhat to the English Harvest Home and the American Thanksgiving. All agricultural countries have these thanksgiving seasons; the way of celebrating them may differ, but the impulse is the same. Many Japanese pastors desire to Christianize this Japanese harvest festival. Already Christians are uniting in union Thanksgiving services, in some places on the American

Thanksgiving Day and in others on *Ninamesai*, the Japanese holiday, which is far more appropriate.

The Japanese are great travelers. The *dansan*, (group pilgrimage) to temple or shrine, is often used as a good opportunity to visit famous places cheaply, like excursions in western lands. In Japan ten or more people may form associations which send a different member of the group each year to visit the sights and temples; by the small payment yearly, of one tenth of the expenses, each gets a turn to travel and drops out while new ones are added. Churches are seeking to meet this wholesome desire to travel by getting their members, in turns, to attend a spiritual feast at a famous resort. The Japanese like to commune with nature, and through nature can be helped to worship the God whose mountains declare His glory.

The last national festival we shall mention is *Shokonsai*, (Calling Spirit Ceremony) coming usually the first week in May. In every land there is some commemoration of the sacrifices of those who have died for tribe or country. We do not object to the American Decoration Day because it is a service in honor of the dead, neither should we let our prejudices make us frown upon the *Shokonsai*. This day naturally means much to the Japanese because there is scarcely a family which has not lost some loved one during the last three wars. It means much to the nation, for only as she honors her dead can she get others to be willing to die on the field of battle. Because the Japanese do not reverence or honor their dead in the way we do, should not make us condemn them. A too literal interpretation of their sacred ways will bring upon us the Oriental's reproof, "Our dead will eat the food-offering

when yours smell the flowers." But we should teach them that the men who die for country are not gods but mere men of like passions with ourselves; that it is by the sacrifice of faithful men in peace even more than in war, that the country is preserved and glorified. One Japanese pastor uses the Sunday before *Shokonsai* to preach to ex-soldiers.

The test to apply to any national custom is one such as Jesus would apply: "Does it tend towards a fuller understanding of the Fatherhood of God and the Brotherhood of Man"? "Does it make for the fraternity that is Jesus' ideal for society"? And again: "A government is Christian, not because it is of this or that form, but because it is attempting to realise the principles of fraternity and love that underlie the entire social teachings of Jesus."⁴ So because a custom is western does not guarantee its universal adaptability, nor because it is eastern and established in a country before Christian missionaries came, need it be recklessly discarded. The important question is: Can it function for that Kingdom of love on earth whose motto is: "*Honor all men. Love the Brotherhood. Fear God. Honor the King.*"?

CHAPTER II

THE CORONATION OF 1915

The simple yet beautiful ceremonies of the Japanese Coronation were at their best on the 10th of November, 1915, when the present Emperor ascended the throne in Kyoto, (the ancient capital, still the religious capital) amidst deeply religious ceremonies, and they furnish the student much material on Japanese religious values.

The best thing which can be said for the coronation is that it was very religious and a great step in the right direction. It was not done as a Christian would have ordered it, but it was done in a way which has increased religious sentiment in the minds of Japanese, religion being defined as "coming to terms with the seen and unseen in our environment." (5)

We all know that it was not Christian but it was religious; and we must admit that it was a great step for a nation to make the change and adjustment which Japan has made in this coronation. That there were two thrones, one for the Emperor and the other for the Empress, is a departure and a great progressive step. That womanhood was thus honored by Japan in this profound ceremony, ought to mean much in the future status of woman in the Empire.

It will be generally admitted that prayer, particularly silent prayer, is an important element in the religious life. The

prayers and the prayerful watching of this ceremony have tended to increase the importance of the spiritual in the lives of thinking Japanese. While the prayer of the Emperor was not addressed to the Jewish or Christian God, it was addressed to the Japanese Ideal Socius, the unseen power that is guiding the nation, though the nation apprehends him but dimly. The following quotation from the Japan Times shows the emphasis on the prayer element in the coronation.

“The nation heard the Emperor raise his prayer before the *Kashikodokoro*, and *Amaterasu Omikami* once more spoke with unfailing authority,—authority born of boundless love, mercy, truth, and justice commending the spirit of the Sacred Mirror, the emblem of unprejudice, impartiality, equality and all comprehensive righteousness. It saw the Emperor received into the grace and protection of unseen powers that guide the destiny of the Empire, giving him place ever higher, nobler, more reliable in the nation’s heart. When the nation read of the Emperor’s all-night service in celebration of the *Daijosai*, (thanksgiving), alone in a structure of primitive construction, in the awful stillness of night, with only the burning torches shedding weird light, then came back the days of mystic conclave, in which the great ancestors of the race, rallying round the head of the family, laid down the foundation of the nation that to-day stands before the world with a noble mission. It saw His majesty in communion with the spirits of Imperial ancestors, feasting them with the good things of earth, and returning them thanks for the blessings that have made the Empire a power for the good of mankind. It saw the solemnity, sublimity, and profundity of the spiritual and moral mean-

ing of the great rites, with hearts awakened to humility, as well as to the pride and aspiration of the nation."

One can not have witnessed any of the scenes of the coronation and not feel keenly the value of the meditation afforded thereby, and grateful for the emphasis placed on prayer and reverence. According to the best authorities, the coronation ceremonies before that of the late Emperor *Meiji Tenno* (1868-1911), were mere form and very perfunctory, and had no deep religious significance. The whole ceremony was by condescension of the Shogun, and mere emperor worship. But *Meiji Tenno* lifted the service out of emperor worship to ancestor reverence, and spiritualized many of the formal religious ceremonies.

The coronation, as compared with former times, was deeply religious, and we religionists should be very happy that such a step has been taken. The work of *Meiji Tenno* seems to the writer to be much like the great work of the Minor Prophets of the Jews, who called the people away from the worldliness of their day to the ideals of the past and their ancestors. The Jews, up to that time, were very proud to be Jews and sons of David, but, say the Minor Prophets, "God is able of these stones to raise up sons to David." Thus the Jews were lifted out of mere nationalism to ideals for which the ancestors stood. The work of *Meiji Tenno* called the Japanese away from temporal thoughts and their own little problems, back to the ideals of the ancestors, and thereby prepared them for selecting the best from the new western civilization which was fast being introduced.

Prince *Ito*, in his efforts to win the Japanese away from

Chinese and Indian influences sought to consolidate them around their own national ideals and taught emperor worship as the supreme good in their life. This ideal of nationalism has united the Japanese and prepared them to receive western learning and influence, but *Meiji Tenno*, a man bigger than a time-serving nationalism, gave the people a new vision by emphasizing ancestor worship and the spiritual ideals of the great in the history of Japan. It was during his reign that *Bushido*, until that time an unnamed child, was resurrected and began to function as a form of Japanese idealism. *Nogi Taisho*, no doubt the leader closest to *Meiji Tenno*, in his suicide called for a return to the ideals of the past to guide Japan in accepting western civilization. There still remains one step more for the Japanese to take in idealism and that is the spiritual idealism taught in seeking the unseen God back of emperors and ancestors and their ideals. As the Japanese become world citizens, they will become sons of the unseen God of whom *Meiji Tenno* sang.

While realizing that the Japanese did not come up to our expectations, we can not help but be grateful and admire them for the advance step which they have taken in getting away from a time-serving nationalism to the ideals of a historical past. This, conserving of the ties which bind them to the best ideals Japan has ever had, is a preparation for the realization of the value of these ideals and the creating of higher ideals. The religious mind is indeed developed by emphasizing the ties of the past. Even many Christians hold to the *old* way. Religion has been defined as "a conservation of values," and under that definition the old songs, the old prayers, the way

of the fathers, was and is the ideal way to many Christians. But religion defined as the creation of values, in the evolutionary sense, will conserve the values of the past and at the same time be forward looking and progressive. That the Japanese did not take two steps at a time, i. e., did not jump past the conservation of values to the creation of values, is a thing not to be discouraged about. Progress has been made, and the historical viewpoint will help us to follow that forward movement as their leaders, influenced unconsciously, introduce spiritual and human values.

The coronation is a series of ceremonies of the most spiritual nature. These mean to the Japanese what the placing of the crown upon the head of a ruler would in the west. Because the church's highest religious potentate, the pope, the archbishop or bishop, conducts the ceremony, there is a recognition of the religious organization among the Christian people of the west, and the ceremony has a certain spiritual value. But, "in Japan the Emperor himself is the high priest of the nation and there is none higher to place the crown upon his head. His Majesty, the Emperor, in his supreme glory, becomes the central figure of a very unique ceremony, unsurpassed in its solemn grandeur and its mystic impressiveness. For in this series of ceremonies he announces and pledges to the spirits of the Imperial ancestors and to the nation at large, that a new reign has begun and it is to be a reign most acceptable to the Imperial gods and the people."⁽⁶⁾

The author had the good fortune to be in Tokyo when the Emperor made his return to the capital, and the most impressive thing was not the Emperor nor his carriage, which was

magnificent, nor the long retinue of lancers, but the reverence paid to the *Kashikodokoro*, the Japanese ark. Even the papers mentioned the fact that it was the "return of the *Kashikodokoro* and the Emperor," putting both on the same level. This seemed to be a step in the right direction. Emperor worship has been very strong in Japan, but now the people are getting beyond that; of course, not all at once, but little by little. A sudden change would ruin the life of the nation. Evolution and not revolution is a law of normal progress for a nation. Thus, in the Imperial procession, we see the people welcome back the Japanese ark and the Emperor, the unseen with the seen, the mysterious with the anointed man chosen to rule the nation.

The Old Testament and its eastern ceremonies is a sort of sealed book in many ways to westerners, but a close study of the coronation and the religious rites connected therewith in Japan will give the Old Testament a new meaning, and much light in dark places. The reverence paid to the ruler, the sacrifices, and the ark are very similar, in the Old Testament and in this coronation ceremony. The writer believes that, just as many Jews grew from faith in the visible ark, and in the temple, to faith in the spiritual Christ, just as the uneducated Christian may pass through faith in the visible crucifix, to faith in the spiritual Christ, so the Japanese will grow from emperor worship through ancestor worship into a faith in the unseen God as revealed in Jesus Christ.

Let us study some of the symbols and ceremonies of this coronation to see what they could mean to the Japanese.

In the Japanese ark, the *Kashikodokoro*, are kept the three

sacred treasures. The Japanese ark and things contained in it and on it, are defined with as much detail as the ark in the Old Testament story. The Japanese treasures are the Sacred Mirror, the Sacred Jewels and the Sacred Sword, and the Emperor is the "living" personification of these Imperial treasures.

One Japanese writer describes these treasures and their significance as follows: "The Sacred Mirror which is perfectly free from all prejudice and bias shines like the sun with equality on all and yet never errs to reflect correctly the good and bad of things. It is the soul of impartiality and integrity and of the majestic virtues of truth. The Sacred Jewels with graceful shape and pure substance, stand for gentleness and firmness, and boundless charity and benevolence. The Sacred Sword sets forth the power of intellect, the rule of justice, and the sureness of judgment."

Amidst all this wealth of symbolism the Emperor and the *Kashikodokoro*, in the Imperial procession, were greeted by praying souls all the way from the Imperial palace in Tokyo to the Imperial palace in Kyoto, where the real religious ceremony took place. The crowd did greater homage to its sovereign and this sacred ark by its reverential silence than it could have done by a hurricane of hurrahs. The *Kashikodokoro* was borne upon the shoulders of 32 boys from *Yase* province chosen and prepared for this sacred task. They were selected by consulting the oracles, as indeed was everything connected with the ceremony. "In deciding what provinces should have the honor of producing rice to be used in making white and black *sake*, a tortoise shell was heated over burning charcoal made from

cherry-wood and the cracks thus made in the shell were gravely studied according to the ancient rules of divination."⁽⁷⁾

Another outstanding thing in the procession was the banner of the five colours. These colours are called the "good omened clouds," and were seen in all decorations throughout the country. There is one for each point of the compass and a fifth for the center, i. e., for the four seasons and the extreme heat of dog-days: that is, blue for east and spring, red for south and summer, yellow for center and dog-days, white for west and autumn, and purple for north and winter. The eagle or bird symbol used is the phoenix, a mythical bird, which appears only when a country is governed by a wise ruler. Beside this mythical bird there is the sacred kite embroidered in gold on many of the banners. The origin is attributed to a dream of Emperor *Jimmu* when out on an expedition to the east, at which time the sacred kite appeared and guided him on his journey. Following out this service of the kite to Emperor *Jimmu*, the Order of the Golden Kite is the highest medal of Japan given for distinguished service.

Another decoration used on the silk banners known as *banzai*, (hurrah, meaning ten thousand ages) is a bowl of fish. *Jimmu Tenno* was on his way to Yamato but when his passage was obstructed the usual oracles were unable to guide him, so he decided to consult other oracles by means of the fish. Eighty pots of earth were filled and thrown into the river when he made the following vow: "I will sink these divine pots in the river *Nifu* in *Yoshino*. If the fish, large or small, become drunken and float to the surface, then I shall surely succeed in pacifying this land." Immediately the fish

arose to the surface and were borne down the stream like floating leaves. Shortly after this he succeeded in his enterprise and ascended the throne at *Kashiwahara* palace as the first Emperor of Japan and founder of the Imperial dynasty.

In the procession the Emperor held the Imperial baton, the priestly symbol of authority and of righteousness. The name of the new era is called '*Taisho*' which means great righteousness. The last period was called '*Meiji*' which means age of enlightenment. One is happy to recognize that, if Japan is to hold a place among the great powers of the world, she must do so not by the sword but by righteousness. A chapter could be written upon the garments and the changes of garments used in the various ceremonies, together with their meaning, but space forbids.

The first ceremony at Kyoto was the "announcing ceremony" before the *Kashikodokoro*. Amidst all this wealth of symbolism the Emperor approached and entered the inner shrine where the *Kashikodokoro* had been placed and there announced to the spirits of his ancestors that he had assumed possession of the sacred treasures, which the founder of the Empire 25 centuries ago had received from his predecessors of the mythical age as the insignia of the Imperial ruler of Japan. His Majesty announced that he would ascend the throne of his forefathers and vowed that his reign should be one filled with the virtues represented by these treasures. At the close of this ceremonial pledge of His allegiance to the ancestors, he proclaimed to the assembled hosts including peers, dignitaries, and representatives of the foreign powers, and through these to the nation and to the nations of the world,

his Accession. At this moment the highest military salute of 21 cannon, on land and sea, proclaimed his assumption, and the millions of school children throughout the Empire and officers in all public places, one and all, facing Kyoto, shouted "*Banzai, banbanzai.*"

The second ceremony was the ascending of the *Takamikura*, (honorable-high-throne) when, dressed as ruler with a coronet on his head, he took his seat on the throne. There were separate thrones for the Emperor and Empress. For the first time in Japanese history an Empress was honored and given her rightful place beside the Emperor. Owing to Her Majesty's approaching accouchement she was not present, but the throne was prepared for her complete in every detail. When His Majesty was seated on the throne the divine sword and jewel were placed on the table by his side; the Imperial baton was handed to Him by one of the chamberlains. When all was ready, the curtain in front of the *Takamikura* was raised, showing the Imperial throne for the first time. With the raising of the curtain the whole assembly rose and made a most deferential obeisance. The premier as a representative of the assembled hosts as well of the people, drew near to the foot of the stairs of the throne and made obeisance. The Emperor gave forth his first Imperial Rescript, which is as follows :

"Having by virtue of the glories of Our Ancestors ascended the Imperial Throne of divine origin, We do hereby perform the Ceremony of Accession.

"Our Imperial Ancestors having laid the foundation of Our Empire, Our wise Predecessors, in pursuance of the divine

command coeval with Heaven and Earth, have each succeeded to the Imperial Throne transmitted to Him in an ever unbroken line together with the Treasures of Our Imperial House, and have reigned over and governed the people within Our Imperial dominions with benevolent care. The forefathers of you Our subjects have, on their part, been constant and loyal in their service to the Imperial House. Thus consecrated by the ties that unite the sovereign and the subject with the strength of the bond between father and son, Our Empire has developed a character which has no equal on this Earth.

“Our illustrious Father brought forth upon this Empire a new era of prosperity and settled His mind on a great policy of opening the country to foreign intercourse. He further promulgated the fundamental law of State by expounding the bequeathed precepts of Our Imperial Ancestors, and effected an unparalleled great achievement by giving a fuller scope of efficiency to the work of the Imperial regime. His eminent virtue thus shed its lustre abroad and His benevolent influence was felt everywhere.

“Now that We have inherited the grand work of Our Father, it is Our will to secure, on the one hand, a permanent stability of Our State by consolidating its foundation, and to share, on the other, the benefit of peace and harmony by strengthening the friendship with other nations. May the Heavenly Spirits of Our Ancestors, to whom We owe so much, witness Our determination that We will fulfil Our mission by diligently labouring day and night. We trust that you Our loyal subjects will guard and maintain the prosperity of Our Imperial Throne by performing with assiduity your respective

parts and duties. It is Our wish to make ever more brilliant the glory of Our country by the united virtue and harmonious co-operation of all. We command you Our subjects to be guided by these Our views."⁽⁸⁾

When the Emperor had finished reading the Rescript, the prime-minister Marquis Okuma climbed the eighteen steps and then after proper obeisance read a congratulatory address. The premier praised the new Emperor for the four heavenly qualities: benevolence, filial piety, modesty and self-restraint. These are the qualities which caused *Meiji Tenno* to favor and select this Imperial Prince.

The next ceremony was the *Kagura*, or ritual dance before the *Kashikodokoro*. This consisted in a number of dances from one in the afternoon until 11 o'clock at night. These dances are the historical dramatization of events in the history of Japan and in the lives of her great men.

The next ceremony, known as the *Chinkonsai* (ritual of soul pacification), is one of the most ancient ceremonies, having come down from the time of *Nigiwara no mikoto*, and consisted in shaking the Imperial robes before the eight corners of the heavens to gain peace of soul in order to rule the nation righteously and toward a true prosperity.

The most impressive ceremony was the *Daijosai*, or thanksgiving ceremony, when in an all-night service the Emperor, as high priest, offered rice to the deities of heaven and earth. This ceremony dates back to the heavenly ancestors when *Amaterasu Omikami* discovered the food value of rice and exclaimed "Oh, the green plant, we may feed on it and live!" Ever since the Imperial house and nation have continued to

observe this "thanksgiving ceremony before the unseen Greatness from which all good things flow." This all-night service of thanksgiving, amidst the religious dimness obtained by having all electric lights turned out and ancient pine fires only to light up the night, added much of religious value to the ceremony. Many people throughout the whole Empire spent the night in prayer and thanksgiving for the successful completion of the coronation ceremony. All Japan was for the time lifted out of time into eternity.

The Emperor after these ceremonies in Kyoto started upon a round of visits to the shrines and tombs of many of his illustrious ancestors. Particular emphasis was put upon the services before the tombs of *Jimmu Tenno*, (the first Emperor) and *Meiji Tenno*, (the last Emperor) and before the Great Shrine at Ise as the original place of worship of the Imperial Ancestors.

Besides the passing away of Emperor worship, there has been growing, ever since the days of *Meiji Tenno*, an increasingly clear perception of the difference between 'respect' and 'worship.' The Government is seeking, as fast as the people are able to bear the change, to show that they should reverence and hold sacred the things of the past, but that there is something more, and that is the future of the nation. This future can not be assured unless the character, both moral and spiritual, of the nation is lifted to a higher level. Morality alone has failed, and the Educational Department is seeking the advice and cooperation of religious leaders, by means of conferences, several of which have already been held. Christianity has been recognized by the Government, and prominent

Christians and Christian institutions have been honored by the Emperor at this coronation.

Christianity can serve Japan in an effort to utilize, purify, and vitalize the symbolism and mysticism of the coronation ceremony, for religious truths are grasped very readily by the eye of the masses and some symbolism must be preserved. It is not so much what a nation looks back to, or looks up to that counts in its development as to what it is working toward.

In spite of all the beauties and the impressiveness of this ceremony, the words of Edith Cavell have meaning, "Patriotism is not enough." She realized in the midst of her most patriotic sacrifice and death, the need of God and the forgiving spirit of Calvary. Japan's most impressive religious ceremony, the coronation, needs God and Christ. The true missionary knows that this ceremony would have deeper and more eternal value if it were humanized.

To Christianize it is not to make it less Japanese, but to supplement the reverence for ancestors and the ambitious gropings for the divine with a universal love of men.

CHAPTER III

THE IMPERIAL WEDDING OF 1924

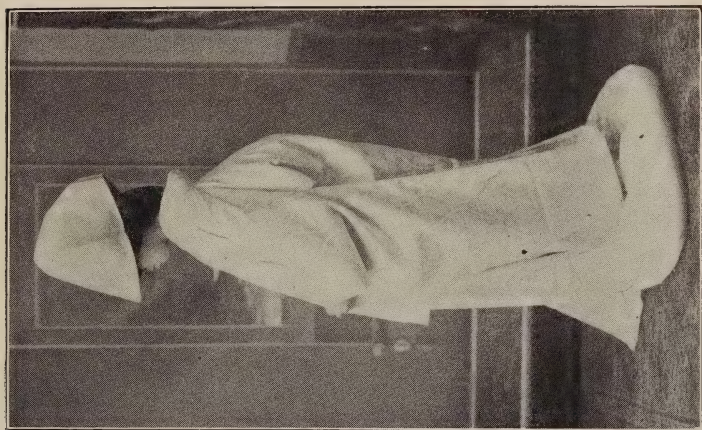
The marriage of the democratic Crown Prince *Hirohito* to Princess *Nagako*, a princess of highly developed physical, mental and spiritual charms, was performed in the midst of the most sacred ceremonies of historical Japan and promises much for the future, both for the continuation of the unbroken integrity of Imperial line, and for a wholesome democratic national life. Our purpose is to study the ceremony and learn its spiritual values which bind men to men in good works and man to God in the quest for the best.

Religion is best understood, in its broad sense, as coming to terms with one's environment. Needless to say that our environment is not limited to the physical conditions surrounding us but involves our physical, mental, and spiritual attitudes towards all the environing forces. Oftimes some of these environing forces are highly imaginary and because some of the supposed environing spiritual forces have been proven to be myth, many supposedly learned people have discouraged as superstition all attempts to seek control, guidance, and inspiration from the environing spiritual forces. This in spite of the fact that a study of the social sciences has proven some of these forces to be working for good-will and righteousness in this world. The environing world thus interpreted by the social sciences is not limited to our present world and present

society for we are influenced by our past or ancestral world, our present or ever-struggling world, and our future the golden age of which prophets and poets of all ages have sung.

The Imperial wedding ceremony was carried out in the midst of the purest and deepest religious values from all of Japan's best past, with an open respect for women and the common people never as yet manifested in any Imperial wedding or function. Because of this uniting of the best of the past with the best of the present and future, the Imperial couple have the good-will and the prayers of all the sixty millions souls throughout the Empire.

On account of His Imperial father's protracted illness, the Crown Prince was annointed Regent the year before. And since, in the Shinto patriotic cult there is no one higher in authority or more worthy of representing the ancestors in performing a service for the Emperor, he, the High Priest, must put the crown on his own head in the coronation ceremony. Moreover, since the Imperial father was unable to present the Crown Prince and his charming bride to the ancestors at the Imperial shrine, the *Kashikodokoro*, the Crown Prince-Regent representing the Emperor, must perform this sacred presentation ceremony himself and officiate at his own marriage. Robed in the beautiful and ceremonial garments of high priest and priestess, with the baton as insignia of office, with the proper pomp, reverence and dignity, the Imperial couple presented themselves before the altar of the *Kashikodokoro*. The *Kashikodokoro*, to the Japanese, is not a mere shrine made of wood and certain trimmings, but is what the ark was to the Jews, the symbol of the presence of their God. Within this sacred



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shrine are the three Imperial treasures handed down from the Imperial ancestors, the sacred sword, *Kusanagi no Tsurugi*, for discerning of justice, the sacred jewel for the discerning of grace and mercy, and the sacred looking-glass, a replica of which is seen in every Shinto shrine throughout the country, for heart searching. The inherent purpose of these three is the linking up of each generation with the best traditions, best ideals, and best hopes of the past generation.

In this proclaiming of their choice, each of the other, before the Imperial ancestors, the Imperial couple bowed before these symbols and pledged their loyalty to the continuation of the best of Japan's past and prayed that the ancestral spirits should guide and bless their union.

The garment changing ceremony is one of the most significant, symbolic and, deeply religious rites of the Japanese wedding ceremony. Princess *Nagako* upon leaving her home for the Imperial palace had her garments folded on the reverse side, the right side folded over the left. To one who is familiar with Japanese customs and the contrast of western male and female dress this custom has deep significance. In the west, men fold or button their garments left over right, while the women button their garments right over left. In Japan all living men and women, young and old, fold their garments left over right, but the dead in Japan are buried with their garments folded in the reverse way. According to the Japanese tradition the bride, upon leaving her father's home to enter a new family, dies to her old family ties, that is, to her father's family. To impress this fact and ideal upon their hearts, the brides on leaving their homes, fold their garments as the dead and

break their tea cups as is done for the dead. She dies to her past, the old family, the old name, old home and family altar and all their traditions.)

One of the last rites performed by Princess *Nagako* before leaving her father's home was the thanksgiving service before her father's family shrine. At this service she recounted the blessings of her home and training as received from the family ancestors, and in a beautifully worded prayer thanked the spirits of the ancestors for their protection and many blessings throughout her past years. She prayed for cleansing of body and heart, or in Scriptural terminology, "clean hands and a pure heart." Following the old Japanese custom she returned the *mamori-gatana* of her family, i. e., the protecting dagger which taught her that purity and virtue are more valuable than life. In return her father presented her with a new *mamori-gatana*, with which to enter her new life. This exchange of the short swords teaches her that even in married life a woman's virtue is superior to life itself.

Upon Princess *Nagako's* arrival at the Imperial palace, before she was presented or welcomed, she was taken into the dressing room prepared for her and there put on the first ceremonial dress of the Japanese wedding garments, a beautiful white robe. Just as she had died to the old family, now she is to rise to a new life, and her resurrection is symbolized in this pure white dress in which she approaches the ancestral altar in the *Kashikodokoro*. This symbolic representation of death and resurrection is universal, being found in all countries where woman is honored and where monogamy is established. The beautiful white dress and veil of the western bride is also

a symbol of this new life upon which she is about to enter just as Christian baptism symbolizes a spiritual death i. e., burial of the old life and a resurrection in newness of life. ✓

(The Japanese way of pledging their vows is done in what is called the *san-san-kudo* (three-cups nine-sips) ceremony, wherein three cups are used three times each. In the ordinary ceremony the groom, receiving the cup from the altar or priest or go-between, takes a sip of the wine and passes the cup to the bride who in turn takes a sip and passes it back to the groom, who takes his second sip and returns it to the one assisting in the ceremony. The second cup is handed to the bride first, who after taking a sip passes it to the groom and he after taking his sip passes it back to the bride, who upon taking a second sip of the second cup returns it to the assistant. The third cup is handed to the groom first and just as with the first cup, he takes a sip, the bride a sip and the groom the last sip. Various interpretations have been given as to order and difference of meaning between first and second and third cups, but in this Imperial wedding the Imperial couple exchanged their first vow before the *Kashikodokoro*, pledging their allegiance as the High Priest and High Priestess of the nation to drink together the mutual joys and sorrows as they serve the best of ancestral Japan. The second cup ceremony was performed upon their return to the Imperial palace when the Princess's garments are changed to the ceremonial audience dress. In the second cup they pledge each other and society to be true to the obligation incumbent upon them as the social head of the nation and of the Imperial family, and to serve together as they meet their life-long responsibility to the

nation and people. The third of the three cup ceremony was held before the Emperor and Empress in the winter villa at *Numazu*. The Emperor and Empress, in passing the drinking cup, offer their blessing upon the young couple as they face the future with its opportunities of service to the upbuilding of the nation, and also offer their prayers that the new couple may present to the Imperial ancestors an Imperial offspring whose rearing shall be their joy and crown.

In this three-cup nine-sip ceremony the best of the past, the best of the present, and the best of the future is idealized. This can be more and more idealized and blended with the Christian communion service until the wedding ceremony shall become filled with idealization, so that a Japanese bride and groom, full of these beautiful thoughts of love and sacrifice, shall be as brides and grooms ought always to be, radiant in innocent smiles of joy over the great occasion in which they are the hero and heroine.

This threefold relationship in life is found in the combined functioning of the pre-Christian religions, for our Japanese is born and greets each morning as a Shintoist, lives throughout the day and throughout life as a Confucianist, and retires at night and is buried at last as a Buddhist, continually drawing inspiration from all three religions throughout life.

The writer is very anxious that in the future Christian wedding of Japan these three ideals, handed down from time immemorial, shall continue to have religious value, shall increasingly inspire the young men and young women of Japan to unite their lives under the inspiration of God whose personification is symbolized in the best of the past, the best of the

present and the best of the future. To those who do not perceive anything but the drinking of *sake* (rice-wine) in this *san-san-kudo*, and look upon it as breaking the 18th Amendment, allow us to ask if the fact that our American churches of twenty years ago did, and our English Christian brethren do today, insist upon fermented wine as the only and best symbol of our crucified Lord's precious blood for the Lord's supper sacrament, is sufficient for discouraging this most sacred and symbolic Christian ceremony? To the writer the use of *sake* or wine is incidental, and a change of material would not decrease the religious value of the *san-san-kudo* (three-cups nine-sips) of the Japanese wedding ceremony. We believe that unfermented wine would answer just as well to forward looking Japanese, and would be more in keeping with 20th century science and civilization.

On the day of the Imperial wedding the people from the highest to the lowest, even unto the prisoners, were made happy, for a holiday was declared and the treasures of the Imperial household were opened and the grace of the Imperial family was shown toward all. There was great rejoicing over the release of many prisoners, political and criminal, and the shortening of the term of many other prisoners. The court rank of many was advanced, social and educational institutions were given special grants in aid to advance their good works, and in many ways the magnanimous heart of the Imperial family showered its gifts upon a loyal and faithful people.

In spiritual and social ways the hearts of the people were united to the Imperial family by the singing of the Imperial wedding song. The writer's translation follows as he arranged it to be sung to the Japanese air written for it.

CROWN PRINCE'S WEDDING SONG

1. Sixty million loyal sons upon this glorious wedding day
Join together hearts and voices, sing Yamato's
praise and name,

Filling plain and mountain side and reaching to the
azure skies,

Sounding and resounding, echoes over all the wide
wide world,

Joyfully, joyfully sing on this happy day.

2. God of a united people, reverent prayers to Thee ascend,
Grant to our Imperial family peace and true pros-
perity,

Strengthen our foundations for ten thousand ages yet
to come,

Ceaseless and unchanging be our happiness for
evermore.

Joyfully, joyfully sing on this happy day.

The Osaka Mainichi Newspaper has sought to arouse a more democratic type of patriotism by offering a prize for a new national song to be called, "People's National Song," as a substitute for *Kimigayo*, on ordinary occasions. Mr. *Yamada*, the successful writer and composer, very significantly depicts the two distinctive virtues of Japan to be 'light' and 'grace.' The writer has translated the song as follows to be sung to the tune arranged for it.

PEOPLE'S NATIONAL SONG.

Our sky with sunrise bright,
Our land of earth the best,
May rays of Rising Sun light
For e'er our thousand isles.

(Chorus) Make light abound, Nippon,
 And grace to all o'erflow.
 Make light abound, Nippon,
 And grace to all o'erflow.

When one thinks of how great a part 'light' has played in Japanese history, we, too, feel that light abounding in the hearts and lives of the people, high and low, would make Japan a truly great nation. Japan is called the 'land of the Rising Sun,' for every morning she is blessed with the first rays of the morning sun, rising out of the Pacific. The first goddess of Japan was *Amaterasu*, sometimes called the sun goddess. The Japanese flag carries the red sun to inspire light and guidance. The prayer that this flag may wave over their thousand isles forever is most natural.

Japan being a country in which all progress starts from the top and all blessings are looked upon as gifts of His Imperial Majesty, as the living and personal representative of the ancestral gods, it is not strange that their theology should be much like that of the Jews which developed under the inspiration of their being the chosen people of God. Japan, too, is a chosen people and she has come to the horizon at this time to make her great contribution to 20th century civiliza-

tion. This "grace" will truly abound, not where there is an over indulgent Imperial father, but where there is the heartiest cooperation between ruled and ruler, for the common good. We are reminded of Paul's exhortation, "shall we continue in sin that grace may abound? God forbid." The Imperial edict given after the earthquake called upon all the people for their hearty cooperation in restoring the losses of the terrible disaster of September first. The postponement of the Imperial wedding for four months was greatly appreciated by the nation, and their desire to cooperate with the new Imperial Prince and Princess, to make it a most happy and promising occasion for the Imperial couple and the nation, was evident. This hearty cooperation gave to Japan a new experience of the joy which comes when there is a mutual and cooperating grace or goodwill between ruled and ruler, prince and subject, father and children, ancestors and descendents. May grace abound and overflow for ruled and ruler, and may Japan rise to give her blessing of grace to the struggling world: can be our prayer too.

As an integral part of the wedding ceremony the Crown Prince and his bride visited the Imperial shrines in the *Kwansai* (west central Japan). This was not without religious value. The cry in all countries is the same. "Show us our King," and "Behold your King." People want to be sure that there is a real leader and not a myth of the politicians, military conscription agents, and tax gatherers. They want a living reality as their inspiration and the embodiment of their national ideals. The Imperial couple were seen by the thousands along the way and the national life was welded and

beautified by this trip to the National Shrines. They paid their respects to the ancestors, and the people in turn paid their respects to the living representative of the ancestors and all their ancestral ideals. The ancestors, the present generation, and the future rulers of the nation were by this patriotic display united to one another and the common cause.

The Imperial wedding ceremony deepened the faith of many in the religious values of the past, present and future, and made us realize more than ever that Christ, if he is to be the Saviour for the Japanese nation, must be the fulfil-ler of their best, for the most religious men of all ages have been those who "were sensitive to the religious forces within their environment, and so drew inspiration from its life and responded to its needs by conserving, heightening and supplementing current religious values."⁽⁹⁾

CHAPTER IV

EMPEROR WORSHIP

Why is Japan so united and China so divided? asks every westener on his first trip to the East. How could little Japan dare make war on China and on big Russia, both of which countries are so many times her size and thousands to one in population? "China for the Chinese has been the rallying cry of the Chinese, so that their failure is not due to lack of sentiment. And yet Japan with her great cry of *Yamato damashii* was once a warring nation with each section of the country looking upon its neighbor with suspicion and jealousy.

In Emperor worship lies the secret of this contrast. Patriotism is sometimes defined as devotion to a national cause. Just how this devotion is cultivated will depend on the call, the crisis and the state of civilization of the people. No matter in what state of culture a nation may find itself, there is need for self-sacrifice, subjection of the individual to group welfare. Worship of the symbol of nationalism may be understood and thought to be real patriotism. To the American, rallying round the flag in a kind of flag worship may seem to be the essence of patriotism. To our Japanese who has grown up under the thought that patriotism and rallying round the Emperor are identical, Emperor worship is religion. In this chapter we shall not be able to make a sharp distinction between patriotism and Emperor worship, although we have

in mind that Patriotism is the broader term, while Emperor worship is their rallying center. *Mikadoism* (honorable gate) and *Tennoism* (heavenly Prince) are Japanese terms used to denote the difference in meaning between the old and new content in Emperor worship.

The evolution of the rallying center in the ever broadening group consciousness is an interesting study and a word might be in place here as preparation for the consideration of this subject of Emperor worship.

Man has risen above the mere animal group or herd stage in a process continuing through many generations and is developing personality. At first he is a child of the home and under the symbol of love develops the obedient spirit. As a member of the group, tribe or community, feeling the call to his own self-realization, he develops the spirit of work and self-dependence. In national life, which is the united group life, under the outstanding leader who serves the larger community, he is inspired to loyalty and self-sacrifice. As the historical national life is discovered and appreciated the lives of the dead function in his life in developing idealism, which begets self-control for the attainment of cherished ideals. When he comes in contact with the history and ideals of other nations, he is lifted out of his provincialism and seeks world citizenship. But in the working of this larger political life he finds that the common man is neglected for the chosen few, and his awakening moral and spiritual affinity with the ideals of the dead of all nations arouses in him a desire for fellowship with the heroes who have died in behalf of humanity.

Jesus, by his life and work, has lifted the world out of

mere spiritual affinity to that continuity of all life which draws inspiration from the past, and, while working even unto death in the complex present, has hope for the future. Back of and above the family group, the community, nation, ancestors, ideals and eternal values, standeth the unseen but ever working Spirit of God. Every man in being true to the highest in each group and to his ever expanding group consciousness, grows Godward. God viewed from this angle may be defined as the Enlarging Social Consciousness. Where does Japan rank today? Where America? England? France? and Germany? Where do we as individuals rank in the developing social consciousness?

Emperor worship sixty years ago was a new ideal to the Japanese as this larger group consciousness was not emphasised before the Restoration. At that time the whole nation was divided into two great factions, followers of the Shogunate and followers of the Imperial House. The followers of the military lord looked upon the Emperor as a harmless representative of the gods, while the Imperialists looked upon him as a god. These two factions were again divided into lesser groups, and among the militarists especially, each group sought its own good at the expense of the nation and its own neighbour. Each group was ready to make war or defend itself against some aspirant to the Shogunate, or in behalf of the enthronement of an Imperial heir born to the concubine furnished by their warlord. Those not in power lived in expectancy that some day one of their number would rule Japan with an iron fist,

Perry's visit gave the Japanese leaders a new vision, a new

social consciousness, and after a time they saw that to unite Japan they must have a common center, a common rallying point. The feudal lords relinquished their petty ambitions and gathered around this new center of national life. Since the idea was new some writers insist that it was a mere invention of the priests and leaders, but it must be remembered that there was a worship of the Emperor as a god, and a kind of national loyalty, and that the new leaders were able, as all leaders must be, to re-interpret the old ideals and make them function for the uniting of the people under the new and expanding concept. That these leaders were able to see what in their national life could be used to function for the new nationalism, is a compliment to their ability as leaders. On this point Professor Chamberlain says, "But the twentieth century Japanese religion of loyalty and patriotism is quite new, for in it preexisting ideas have been sifted, altered, freshly compounded, turned to new uses, and have found a new center of gravity?"⁽¹⁰⁾ Dr. Armstrong, in his articles on Shintoism, rightly insists that the work of the missionary is the reinterpreting of the existing values.

The purpose of this chapter is to study Emperor worship, to discover the religious values in it which will lend themselves to functioning for a better, a broader and a deeper national life.

A united Japan has been preparing to take her place as a world power and has won a position as one of the five great powers. The center of gravity in rallying around the Emperor has held her people together during the severe process of taking on western civilization, and has kept her intact without

civil upheaval, an unparalleled achievement in history. Egypt is a nation of the past. India has let the west lead her like a child until she has lost her national consciousness, but fortunately prophets of the new age for India, Ganghi and Tagore, are seeking India's return to spiritual values of the past as a means of taking a place in world brotherhood. China has gone to pieces by discarding all the past and destroying her temples before she has accepted anything as a rallying center to guide her in her new national consciousness, her hope lies in a prophet who will be able to rally her people around the best of the past, and make her a cooperating member of the creating world consciousness.

Twentieth century society, in general, has grown beyond the national group consciousness developed around a mere past, and finds the following objections to Emperor worship:

1. *Mikadoism* teaches that the Emperor is a descendant of the Sun Goddess. In answering this the question arises, Are they the only people who link their origin with God or the gods? What nation of people does not feel that its progenitors either came from the gods or were led by the gods or God to establish the Kingdom? Do not the Jews claim the same thing as our Japanese, and in much stronger terms? Each nation has a right to feel that the present ruler is the chosen one of God, of course, objecting to the false doctrine of divine rights of selfish kings. Many Americans, and many even of other nationalities, felt that during the world war Wilson was the chosen one of God to save the world. The Japanese hold that the Emperor is God's man in God's appointed place. The doctrine of inherited rights is a different



T. I. M. THE EMPEROR AND EMPRESS IN PRIESTLY ROBES.

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issue. They do not regard him as a god, otherwise they would call upon him to heal their sick, and would not call on the gods to heal him when he is sick. The new thought is that he is not their god but their divinely appointed ruler.

2. *Mikado* worship holds that all laws and constitutions are free gifts of the Imperial family. In democratic countries where the people rule and make the laws, we speak of achievement, but in autocratic or Imperialistic governments and religions where the ruler is the center, such terminology as 'gifts' and 'grace' are common. It is a matter of psychological rather than of any essential difference. In Christianity under the kingly idea of God, we used to speak of salvation as free, but we know in the democratic concept of Christianity that salvation is to be worked out in fear and trembling. The working idea of Jesus's concept of God has come to the attention of Christians in the last century with the coming of the democratic spirit in religion.

3. *Mikado* worship is opposed to popular rights, says the critic, for the people have no voice in matters of state. This again can be shown to be a product of the times and not an essential to the best in Emperor worship. Even in the kingly concept of God, man was thought to exist for the glory of God alone, and not as a worker with God. The Japanese Emperor has ever been looked upon as one who suffers with and for his people. The Emperor's going forth at the time of the Restoration was not against the foreigners, but in response to the cry of the people for the Emperor to rule and *not* the military lords, a thing which would have saved Europe the horrors of many of her wars. The recent

rice-riots have been thought to be the cry of the Japanese for a democracy like the republican forms of government of the west. Such is not the case. The best Japanese understand that it is not the *name* given to a ruler or government which counts, so much as the harmonious working together of the people and ruler for the prosperity and the good of the nation at large. The rice-riots were aimed against the newly-rich and against their wasteful lives, while the poor were suffering. The Premier was obliged to resign because it was felt he was not representing the *people*.

4. Emperor worship teaches mythological dates as historical facts, says the critic. In the transference from the old form of *worship* of the pre-Restoration days to the new *reverence* of the *Meiji* era, such is inevitable. But is Emperor worship the only teaching which does that? Japan has held to the dates of the past while going forward. She even has persecuted her sons who would dare destroy the faith of the masses before they were prepared for the truer and proper appreciation of the historical value of these dates and stories in the life of the people. China has cast her past to the winds and is in a most pitiable condition. She is much like the new university graduate preaching all the unauthenticated results of scholarship as facts to unprepared laymen, with the result that the preacher leaves the pulpit and many of the weaker brethren, their faith shaken, leave the pew. Every student of history knows that there are two classes of heroes, the *progressive* and the *conservative*; the one a pioneer to lead the way, trusting to God and time to erase his blunderings and establish the truth, the other holding on to what

has functioned well for the people in the past, until God and time force him to change his belief, or until he is gathered unto the fathers. Of course, it is wrong to teach as fact what is not fact. But we must be sure that it is not a fact and that it holds no truth at all before discarding it entirely. Then arises the question also, Are the people ready for the full truth or must they be fed on milk, as God has been feeding the race, here a little and there a little? Had the Christian world on the very first criticism discarded the Old Testament because of the supposed mistakes of Moses, we would have lost much of the beauty of the Hebrew search for God. The story of Jonah may have been a laughing stock to many opponents of the Bible, but now that the spiritual value of that story is established we must take off our hats to the conservatives as well as to the constructive critics. In dealing with the mythology and dates of Japanese history, let us go slowly and see whether, in their development, God has not been manifesting himself to them in a particular way, and let Japan give her contribution to the "Quest for God."

5. Many Japanese, through Emperor worship, are teaching an extreme nationalism, says another critic. But the fact that many Christians, even preachers, are extreme in their beliefs is no reason for us to discard Christianity or to stop preaching the unsearchable riches of Christ. So just because some Japanese are living behind the times, or are extreme on some phase of nationalism, is no reason for the Christian worker to turn a blind eye to the good there is in Japanese patriotism, as shown in their rallying point, Emperor worship.

Rather does it call for a deeper study into the facts and the functioning of *Mikadoism*, when we shall find its underlying power. Then shall we know how to build upon it and make it function more and more in the spiritual development of the Japanese, until they, too, are inspired by a Christian Internationalism to honor the king, fear God, and serve men.

The spirit of Emperor worship is to the Japanese what the spirit of democracy is to the Americans, and the spirit of nationalism to the Britisher, the only difference being in the minds of the conservative Japanese who do not appreciate the fact that a world consciousness can function for a deeper patriotism and who fear therefore anything like Internationalism. The world war has been an eye opener to the leaders in Japan in showing how the call of humanity has functioned in arousing the national pride of western nations.

Emperor worship is not the choosing between Yaweh and some man as God, nor does it have any such idea to the Japanese as the words suggest to the westerner; to them it is the center of the national life, but to the westerner it immediately calls up the Biblical history of the Jews and the fall of Rome. Henry *Satoh*, in an effort to make clear this distinction, coins a new word and calls Emperor worship among the Japanese, "*Tennoism*."

"Supreme and unlimited as his authority is, as the sovereign of the Land of the Rising Sun, the *Tenno* is never expected to abuse his authority for his purely selfish and personal interests. In other words, he is understood by his people to have placed himself under self-imposed restrictions for guarding and promoting the welfare of his subjects. This

principle, underlying the administration of the state and at the same time governing the relation of ruler and people, is intended to be designated by the new word, '*Tennoism.*'"

Sato further shows that the English word '*Emperor*' and the Chinese word '*Tenno*', as heavenly ruler, fail to express the real content of the Japanese, since we all know that the "national organization of Japan shows that the Chief Ruler is patriarchal." The great family life of the Japanese is set forth in the expression of Emperor as Father, the Empress as mother, and the people as children (not as warriors), one big family all working together for the common good. As the child gets his ideas of God from his father, as the American gets his idea of the working God through Lincoln and other self-made Americans, it will not be strange if many Japanese get their ideas of God, the Ruler of the Universe, through the father Emperor of the nation. The Jews gave the world the *Fatherhood* of God through the patriarchal conception of the fathers. May the Japanese not be allowed to re-interpret this beautiful contribution to mankind in the quest for God?

The common prejudices of the westerner to Emperor worship, and the various arguments based on analogy, have been noted, and our next point is to study the working of this spirit in the national life, to see what it has done and what it can do to lead men to fear God and love men.

Baron *Oura*, one time Home Minister of Japan, said on one occasion in reference to the inner secret of the Japanese national life, "That the Majesty of our Imperial House towers high above every thing to be found in the world, and that it

is as durable as heaven and earth, is too well known to need dwelling on here.....If it is considered that our country needs a religious faith, then, I say, let it be converted to a belief in the religion of patriotism and loyalty, the religion of Imperialism, in other words, to Emperor worship." We recognize that Baron *Oura* is an extreme militarist and had in mind the old Japanese meaning of this term. He and many like him were trained under and greatly influenced by German Imperialism. Now after the world war, he and others of like mind would scarcely dare say the same thing, since international ideals of cooperation are accepted as the norm. We must also recognize that in Japan in the effort to develop a good moral backbone for her commercial life, new standards are being introduced; that a new sense of purity in politics and in family life is developing; and that there are other uplifting tendencies at work in Japan. In the midst of these extreme views of the ultra conservative militarist on the one hand, and the Tolstolian socialist on the other, there are many inconsistencies. Knowing all this the writer is strongly of the opinion that this spirit of Imperialism, Emperor worship, *Tennoism*, or Patriarchal Rulership, call it what you may, has functioned and is functioning in developing the Japanese for world citizenship.

First, this spirit has given Japan national pride, a feeling of a special call, which has helped her to strive for the *best* in the world. The pride of the Jews held them together when every-thing was dark, and they have given a valuable message to the world. America feels a similar pride, and a patriotism of, at least, equal intensity exists. There is need

of pride, the feeling of a definite mission, the call to a special task in the nation as well as in the individual. It is the abuse of this pride which causes not only Japanese but Americans to be mocked.

Secondly, this spirit has *unified* the Japanese and Japan; and its unity, as contrasted with China, is a strong and positive proof of its proper functioning. This unity was produced through a worshipful appreciation of their long line of Imperial ancestors represented in the living ruler. This long dynasty is the longest in the world. There may have been lapses, there may have been illegitimate heirs, but even our Old Testament records such in the lineage of David. The *Shoguns* may have insisted that the Imperial child born to the concubines from their clan should rule. We do not argue for this phase, nor that the end justifies the means. Jesus was without honor in Nazareth because the people of Nazareth knew the petty details of His boyhood and did not recognize His spiritual experiences; so may the casual observer, by emphasising the lapses and irregularities, miss the unifying work of this spirit which united the people in their common task. Japan has been united under the conviction that the Emperor was the representative of the gods, the representative of the ancestors, and the God-given ruler for Japan.

In the third place, Emperor worship has given Japan a continuity which has conserved the values of the past while she pressed forward. "Three things are necessary for a stable society: continuity, reverence, faith. Continuity: it must have its roots in the past and find values there. Reverence: it must have its ideals in the present and find values there.

Faith : it must have hope for the future and find values there. For in the unity of its values, past, present and to come, a people finds its soul."⁽¹²⁾

Emperor worship has given Japan a world famous patriotism, and this patriotism is the strongest sentiment in Japan. This has been developed by rallying around the Emperor and by seeking to interpret the present in terms of the past. The part patriotism plays in our lives and our religious development can not be lightly reckoned. Even Jesus felt called to the lost sheep of the house of Israel. The Old Testament with its heroes, moves and inspires us for it has become a part of us. But these heroes have not the same inspiration for the Japanese as yet, for their religion and group consciousness are still in terms of patriotism. They feel that they have "a historical Old Testament of their own," and rightly so, for the heroes of the past have inspired and do inspire them to noble deeds of self-sacrifice. The Biblical heroes do not function until a man is able to see that the patriotism of other nationalities may show him how to serve his own country better.

Emperor worship, in the fourth place, has room for personality, and the development of the Emperor into a leader is the constant wish and prayer of every Japanese. Emperor worship, Imperialism, and patriotism are almost synonymous terms to many Japanese, but to the westerner they have separate and distinct meanings. It is right to insist on a distinction which must be made between a religious and a political interpretation of *Koshitsu suhai* (worship of the Imperial family). To the west, Emperor worship means bowing to the

ruler as God, while Imperialism is the most extreme form of nationalism, and patriotism is devotion to one's ideals whether national or social. Since these distinctions are not so clear in the minds of the Japanese it is not strange that an argument against extreme Nationalism, or against worshipping that which is not God, should be thought by them to be an attack on their patriotism. The term, *Koshitsu suhai*, means not merely reverence paid to the ruling Emperor but reverence paid the long line of Imperial ancestors, and to the present ruler as their living representative. Caesar was regarded as a god in himself because of his supposed ability, but it could not be so in Japan. Strong and weak men on the throne receive the same reverence and loyalty while living. Their pictures are hung in every school, much as the flag and President's picture throughout the United States. A strong personality like the former Emperor, *Meiji Tenno*, wins, in addition, a deep reverence for his personality. The present Emperor suffers by comparison, as most men do who must follow a strong personality, for he receives only the reverence paid the Imperial house. This comparison will show that there is a difference in the reverence paid the descendants of the ancestors and that paid the personality of the Emperor. Thus we establish the point that the right sentiment felt toward the Emperor of Japan is not the worship of him as God, but the respect paid the rallying personality, and that this respect varies according to his personal ability.

Bowing before the Emperor's picture should mean to the Japanese no more than the ceremonial saluting of the flag in other countries. Patriotism is of the heart. The form of its

expression differs and is liable to misinterpretation. The fact that the Japanese are reverential in their respect to the Emperor and the sacred things of the past, is no more proof of idolatry than a boisterous Fourth of July is of disrespect to the American flag.

Emperor worship tells of a suffering ruler working with his people for the prosperity of the Empire. One Japanese defined Emperor worship as such a devotion to country and ruler that ruler and subjects may work harmoniously as father and children. This working together was mentioned by *Sato* in his *Tennoism*. Clement speaks of this as the real cause of the Restoration, for the people were restless before, and wanted a stable central government in the hands of the Emperor, for the *Shogun* were thought to be ambitious and self-seeking, and there was constant fear of other aspirants to the Shogunate turning the country into civil war. It was in response to this cry of the people for the Emperor to *rule*, that His Majesty went forth at the time of the Restoration. Japanese school readers are replete with stories of the self-sacrifice of the Emperors, like the famous story of *Nintoku Tenno*, who refused to accept taxes or repair his palace until prosperity had returned to his people.

Educated Japanese are insisting that Emperor worship is not the *goal* of their national existence, that they have a duty to the past in ancestor worship and at the same time a duty to the future in making Japan a world power. This problem of how, and how much, to teach of Emperor worship is most acute in the newly acquired territories of Korea and Formosa. Emperor worship, as insisted upon by men of the old school,

can not be continued. Three things are against it:—the acquiring of new possessions, the ambition for world citizenship, and the rise of democracy. But even with the coming of the common people to full voting power there will be need of a rallying around the Emperor, not as the representative of the gods of a dead past but as the embodiment of historical and national ideals, as the representative of the people, as the center of the national life, and as the personal side of an otherwise cold form of government. The leaders of the Restoration saw not only that it was necessary to restore the power to the Emperor but that he must be made the rallying point, their center of gravity. Membership in the League of Nations, with Japan as one of the five great powers, is lifting Japan from a narrow nationalism into Internationalism, whether she will or not. But thanks be to God who makes all things work together for good, this will mean a deeper and a more unselfish patriotism and a purer devotion to the Emperor.

The test of Jesus has always been, "By their fruits ye shall know them." "How should men not believe in a system that produced such excellent practical results, a system which has united all the scattered elements of national life and feeling into one focus, and thus created a powerful instrument for the attainment of national aims?"⁽¹⁰⁾ Even Chamberlain, a strong opponent of Emperor worship, thus acknowledges its fruit in the good accomplished and the new loyalty aroused.

In addition to the political values there are religious values which might be summed up as follows:

First, the deep realization of the sacredness of the Imperial family naturally leads to a deep appreciation of the sacredness

of the country and its people, and prepares them for consecration to the great world task when the nation is ready for it. The Jews' earlier worship of a man who was 'head and shoulders above his fellows' was discarded for the worship of 'a man after God's own heart,' but nevertheless we must remember that the former functioned at the time in uniting the Jews, for 'through the physical to the spiritual' has always been the order of development. *Dr. Ebina*, in regard to the Christian attitude, says: "Though the encouragement of ancestor worship cannot be regarded as a part of the essential teaching of Christianity, it is not opposed to the notion that, when the Japanese Empire was founded, its earlier rulers were in communication with the Great Spirit that rules the universe; Christians, according to this theory, without doing violence to their creed, may acknowledge that the Japanese nation has a divine origin. It is only when we realize that the Imperial Ancestors were in close communion with God, that we understand how sacred is the country in which we live."⁽¹⁴⁾ The call of God to the nation as well as to the individual to rise to a great task, can be preached to the Japanese through reverence for the Emperor.

Secondly, the Emperor is the anointed one, the one chosen to rule, according to Paul in Romans. This is not contrary to the teaching of Christ that the divine mission of men and kings is God's plan, and can furnish a good starting point to preach Christ the anointed one, as Saviour and spiritual king of our lives. Physical sonship is the natural preparation for spiritual sonship.

Thirdly, patriotism stands for devotion, such a devotion

that selfish things count for naught, and the questions of the higher values and the highest value soon arise and one soon gets to appreciate the fact that mere physical self sacrifice is not the highest. It is only natural that men want to see that for which they are dying, such as for one's country, or one's Emperor, before they can be enthused to die for a principle or an ideal. Ideals move the highly developed but the average man wants to see the object of his worship. Patriotism and religion used to be considered one and the same thing, but in the progress of the world the church and state are fast being separated in all countries and that day is not far distant in Japan, as witness the effort to make Shintoism a form of patriotism rather than a form of religion. One Japanese writer goes so far as to make the following distinction and defines ancestor worship as reverence for the past, patriotism as devotion to the present, and religion as devotion to the ideals yet to be accomplished. Irrespective of terminology, there is a need for all three teachings to call man out of self to serve the group and higher ideals.

Fourthly, the Japanese nation is much like a large family with the patriarchal idea of the Emperor. For just as the family must have a head around which to rally its forces, so must the group and the nation. As this thought grows we shall soon see in the Internationalism which is coming the need for a higher rallying point, one Father of all mankind. Here we come close to the Jews' monotheism and the spiritual Kingship of Jesus.

Fifthly, it has been noted that the Japanese admit that there have been ordinary and extraordinary personalities in the

ruling house, and that each ruler as he comes on the throne is a "candidate for personality." This possibility of development challenges the imagination and find satisfaction in an ideal toward which to strive. The past is gone and with it its outgrown standards. The present demands new and higher standards. The future will demand a still higher and nobler achievement. The Kings of the earth are human and there will arise the cry for an ideal King, the King of Kings, the Lord of Lords, the personalized ideal of all men.

Sixthly, Emperor worship, when thought of as reverence paid to the father of the people, will demand the services of and give respect to, self-sacrificing Emperors, which is near Christ's ideal of life and service for humanity. "He who would be greatest among you let him be your servant." Service and sacrifice are the ideals which will unite individuals in a nation to one another. In the words of Wilson, "We (the rulers and representatives) represent *not* the government but the people." "We are the servants of the people."⁽¹⁵⁾

CHAPTER V

SHINTO CULT DANCES

Kagura is the dramatization of historical events by the Shinto Patriotic Cult and is one of the oldest surviving religious rites in Japan. The name *kagura*, a very ancient Japanese word, shows that it antedates Chinese influence in Japan. Neither the Chinese-Japanese monosyllabic pronunciation, '*shinraku*,' nor the Japanese polysyllabic pronunciation of these same Chinese characters, '*Kami no Tanoshimi*,' is ever heard. The Japanese dictionaries derive the word *kagura* from old Japanese words '*Kami*' and '*gura*,' meaning God throne, the sound being shortened by dropping the middle sound *mi* before *gu*, such shortened forms being common. The honorifics before the word *kagura* are never omitted and are always the Japanese '*o*' or '*on*' or '*mi*,' and never the Chinese honorific '*go*.' We hear '*Okagura*,' '*mikagura*' and '*omikagura*' or, as appears on the entrance of the *Usui-toge* Shrine, '*Daidai-omikagura*,' in English 'great great honorable *kagura*.'

Men everywhere worship heroes and success, and create gods in their own image and after their own imaginations, according to their own ideas of successful men. The age and life of the people will be indicated in their god concepts. This idealizing the ways of the successful is a trait in human nature seen in all peoples. It is seen in younger or undeveloped, more than in older peoples, due no doubt to the fact that life

is more and more seen as a continual adjustment to new circumstances. But young people and growing races will idealize the successful and imitate them. This innate desire of the human race to imitate is the origin of the *kagura*, and its dramatic possibilities make it appeal to both actor and audience.

Our Old Testament is full of stories which readily lend themselves to dramatization and we can understand how the Jews and the Christians have gained inspiration from these in the struggle for existence. After seeing a good many *kagura* and learning their historical connections we have come to an appreciation of their meaning and religious value to the Japanese. The story of the Japanese hero overcoming the lion helped to get the connection with the same kind of bravery in the familiar scenes of David overcoming his lion, or killing the giant, of Daniel in the lion's den and the three Hebrew children in the fiery furnace, of the love of Jonathan and David, of Samson and the Gates of Gaza, and the many other Sunday School pageants in Christian lands, all of which have counterparts in Japanese folk lore. In the patriotic world we have the familiar scenes of Washington crossing the Delaware, or Sherman marching through Georgia, or Lee's surrender to Grant, and the return of the sword by Grant. Again in the later religious development we have the many stories of the saints, and their followers gaining inspiration. The *kagura* performs exactly the same function, namely, visualizing the acts of men of distinction, showing the living how to attain, and showing that only men who have the gods on their side win, no matter what the odds. Human nature is the same the world over.

In Japan, patriotism and religion are not so definite and se-

parate as in America and other countries of the west, but are closely blended as in the times of the Old Testament. The object of the Japanese *kagura* and the folk tales of the Jews seems to be the same, namely to develop a religious patriotism by showing the new generation how the fathers were successful and how the gods have favored the nation. It stimulates the conviction that each nation must and does have that it, itself, is a favored nation, and that the gods are on its side. This is necessary if an national life is to contribute its share to world advancement.

Since historical Japan does not begin until after the introduction of Buddhism and Chinese influence, we must rely on tradition for material before that date. On the arrival of the Chinese the *kagura* was highly developed and universally practiced. In mythology we have the story of the first dance by *Ama no Uzume no mikoto* before the cave of *Amaterasu*, the sun goddess, to appease her and overcome the threatened calamity in the eclipse of the sun. To appease the spirits of the dead the *kagura* was performed at the *Chinkonsai* (soul pacification ceremony), from the time of *Jimmu Tenno*. It is performed in the palace of the Emperor even today. From the time of *Ichijo Tenno*, about 1000 A. D., we read that the 12th month was selected for the annual performance. A lucky day each year in December is still set apart for this regular annual performance of the *kagura* in behalf of Emperor and people, for peace and true prosperity.

Upon the introduction of letters into Japan, men vied with one another in writing songs for the *kagura*, so that by 900 A. D. the songs were so many that no one knew which had

Imperial sanction. About this time a decree was sent forth limiting the number of the authenticated ones to be used. "During the trying days of the Ojin Revolution of 1500 A. D. everything else of Old Japan failed except the *kagura*," a *kagura* enthusiast declares, and says, "These alone held the people to the old traditions."

The rites are now performed during December at the Tokyo palace by the palace priests before the *Kashikodokoro*, the *Koreiden*, and the *Shinden*. These are the three places of worship in the palace, the *Kashikodokoro* where *Amaterasu* is worshipped, the *Koreiden* where the Imperial Fathers are revered, and the *Shinden* where the various saints are revered. Two hours of preparation is needed, from three to five in the afternoon, but at the appointed time the Emperor and Empress appear dressed in the old style as chief priest and priestess, and pay their respects before the three shrines. After this act of worship and service the Imperial family, ministers, and officers follow the Imperial example, in order, according to their rank.

After this obeisance, the *sakaki*, the tree used to denote the presence of divinity and holy places, is carried to the place where the real dancing takes place. It is worthy of note here that the left is the honored place, the right being a lower position, and thus the Bible story of the sheep and goats must needs be expained to meet the new situation. The musicians of the court play on the fife, the flute, the *wagon* (a small harp) and the time-sticks.

There are eighteen dances or plays with variations used at the December *kagura* in the Imperial palace; the names are

Achime no Saho, Monjyaku no Tetori, Sakaki Honmatsu, Shizukarakami Honmatsu, Hayakara Kami Honmatsu, Kosaibari Achime, Wagon no Netori, Konomakura Honmatsu, Sasanami Honmatsu, Senzai Honmatsu, Haya Uta Honmatsu, Uwabyoshi Honmatsu, Hoshi Netori, Kirikiri Honmatsu, Takusenso Honmatsu, Yufutsukuri Honmatsu, Asakura, Sonokoma, in the above order with the fifth, *Hayakara Kami Honmatsu* repeated once more at the close.

The songs used on the occasion are chosen from the authenticated record containing thirty-seven, the principal ones being *Niwabi, Achime, Sakaki, Mitegura, Tsue, Yumi, Hoko, Katsura, Karakami*.⁽¹⁶⁾ After the program of songs and dances the service ends, and some of the *sakaki* branches are taken to the Emperor. The food offerings are taken and divided among the participants, the worshippers, and performers, no doubt much as in the eating of the passover lamb or the offerings among the Jews. In Japan much is said about the offerings as such, yet, while they are eaten, very little or anything is said about it, but drinking together and from the same cup has much sentiment connected with it. It is true that after the real ceremony is over the worshippers and participants eat the food offerings, no doubt with more or less of religious awe because the food has had the divine blessing pass over it and hence is not common but sacred food.

In addition to the above yearly December *kagura*, there are the special *kagura* lasting for three or seven days according to the occasion. Every national shrine and every local shrine has its days for the *kagura*, and is much like the anniversary day of some event in the history of the town. The

occasion to the people of the place is much like the day or season of the county fair in American towns. This town day, while lacking the oratory of our patriotic days, is a holiday with fire works, races, picnics, firemen's acrobatic ladder stunts, wrestling, and other accessories of a holiday plus this religious phase, the dramatic *kagura*.

This patriotic *kagura* is the most popular one in Japan, but the most powerful one is the religious *kagura*, which in many respects combines the patriotic cult dances and the mystery of the *Shinto* religious cult.

The religious *kagura*, among the followers of the Shinto Patriotic Cult performs much the same function as the mass of the Catholics, or the *Indo* of the Buddhist. For a successful crop the farmer will have the *kagura* performed, for the safe return from war or, what is more Japanese, a victorious warfare even through death, the family will have the *kagura* performed in the name of the son or relative at the front. For the recovery of the sick or overcoming of plagues or pest, the priests will be asked to perform the *kagura* to rid the village of the disease. During the cholera plague of 1916 many were performed.

The number of the religious *kagura* is unknown, as a tradition covering from 1500 to 2500 years of a successful dynasty would give many heroes. Each shrine has its own local dances as well as many national ones. A careful study would give different grades and an interesting classification which the present chapter will not permit.

For the purpose of getting the best we could, and not keep the audience too long, the writer selected five and had them

performed before a group of ninety foreigners at the famous shrine on the Usui Pass as an event of the summer of 1917 at Karuizawa.

The Usui Pass shrine is known as the *Kumano Jinja*, or *Kumano Shrine*, at which *Yamato Takeru no Mikoto* is revered as the patron saint. It is worthy of notice in passing that this shrine is on the boundary line of Nagano and Gunma Prefectures. Each prefecture takes its turn in having charge, and on great occasions there are two head priests or *kwan-nushi*. The historical connection is traced to the return of *Yamato Takeru no Mikoto* from his victorious campaign against the *Ainu*, (aborigines). On his return he lost his way in the fog. A crow mysteriously led him in the right direction. Hence the crow becomes the messenger of the saints of this shrine. It was also here, as he looked out over the surrounding country, that he bewailed the sacrifice of his wife. One story gives it that she sacrificed herself to the gods of the sea in order to get the gods' assistance on his undertaking against the barbarians of the north. He was returning in triumph and at this place had that psychological reaction which often comes after victory, as in the case of Elijah, or Jonah, or the loneliness of great men after attainment. In this saint's despair at losing his way, he cries out, "*Azuma wa ya! Azuma wa ya!*" "Oh, my wife! my wife!", best translated and interpreted as, "I have gained the victory, but at the sacrifice of thee, my wife!"

The shrine has a history of 1800 years from the time the Prince of *Keiko Tenno* founded it. The dances reproduced here are all ancient, most of them over a thousand years old.

On the morning of the *kagura* the hall was decorated for the occasion with banners and curtains all around the hall, the altar displaying the Shinto Patriotic Cult paraphernalia, with the looking glass occupying the central place. The large drum, with the smaller one and the fifes, awaited the musicians in the rear of the room, while the audience was seated on the left side of the altar.

The head priest led the procession with garments of white and priestly symbols in hand and on head, (the Easterner covers his head and bares his feet in the presence of divinity). Then followed the three assistants from each prefecture. The three musicians followed the priests, and then a little lad, making in all eleven people attired in religious garments taking part in the ceremony. Three others took part in the dance, so that fourteen men were in the *kagura* of five acts.

After all were in place and bows made, one priest went forward and prayed for the priests and the congregation, using over and over again the phrase common to Shintoism, "*kiyome tamae*," "condescend to cleanse."

After this purification prayer there followed the wave offering and the cleansing of the offerings by the waving of the branch of *sakaki*, the sacred tree, with hemp rope and strips of white paper religiously tied together. After waving the hyssop-like wand over the offerings, the priest gave a cleansing wave over the priests and the musicians and then over the foreign audience in two sections; all being accomplished with a mystic position of the hands and the symbolic wave.

Following the wave offering, the offerings themselves were carried forward and placed on the altar with great ceremony



Kagura DANCER, AS BEAST. (SEE PAGE 67).



Kagura DANCER, AS MAN.

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and many symbolic motions. The order of these was:—pure white rice, pure water and two wine libations, the looking glass, *mochi* cake, dried *ika* (a kind of dried fish used on all congratulatory occasions), the two *koi* (carp), apples, cakes, and onions.

The two chief priests went forward and read the prayer announcing to the patron saint that the *kagura* was about to be performed. The deep bows, the measured clapping of the hands, and the reading of the prayer were very impressive. This ended the ceremonial part of the *kagura* and the dance was proceeded with.

The drums began to beat and the *sannae*, or rice planting dance, was begun. White rice stands for purity, and this dance is for the purpose of purifying the petitioner before the real request is made known. The four directions are appealed to and the rice is scattered to the four points of the compass. The dancer wore the face of an old man with a perfectly white face in keeping with the white rice and the purification idea; yet the face was not serious, but a smiling one. The movements of the dancer were to picture the prayer and the granting and receiving of the cleansing. The prayer was "*Mi wo kiyome, kokoro wo kiyome*," sometimes given as "*Shinshin wo kiyome*," "cleanse my body, cleanse my heart," or in our terminology it was a prayer for "clean hands and a pure heart." The ultimate purpose of the prayer or mass is to obtain peace and prosperity in the land by increasing the supply of white rice, which symbolizes plenty in its mountain like heap, and at the same time, because of its whiteness, purity. This prosperity is easier of attainment by the purified;

which idea at one time was ceremonial but now is becoming more ethical. The saint called upon in this dance is *Ohkuni-nushi no mikoto*.

The second dance was an appeal to *Chinori no mikoto*, a saint noted for his bravery. "As men admire bravery so do the gods and hence this dance appeals to both gods and men," said the priest in charge. The purpose of the dance is to overcome evil and pestilence, and it is known as the *Yakujin yoke*, (ridding of the plague). The historical fact of about 1500 years ago is that the nine-tailed fox was blamed for the germs and sickness in the palace, as many people were seized with hysteria, or 'Japanese head,' and were thought to have "fox possession." Satan, or the evil one, is pictured as a fox, and the brave warrior goes out to meet him with bow and arrow, and after calling on the gods of the four directions he shoots his arrows in the four points of the compass. He is successful, the pestilence in the land subsides, and he becomes a saviour and hero. The dancer had an old Japanese warrior face and an ancient style dress with a stiff black *hakama* (Japanese skirt). The dance is noted for its healing qualities, especially for overcoming "fox possession" and for inspiring warriors to great bravery.

The third dance was *Tengu*, and is an appeal to the saint, *Saruta hiko no mikoto*. This saint is the giant demon who guided the gods and first settlers to the islands of Japan. He was skilful with sword, and while he is revered for his work as guide to the fathers he is also feared as a giant demon. He is boastful and very proud of his attainments, as is seen in the long nose of the mask, from which comes the

expression "*hana takai*" (high nose), meaning boastful. In his hand he carries a sort of javelin, and waves it in the four directions. (The use of the four directions in all this ceremony shows the connection of this cult with nature worship). A boy priest follows him and holds the javelin while the dancer continues and goes through the mystic motion of the two fingers, the fore and middle finger movement. The purpose of the dance is to get divine aid in ruling the country, and in overcoming the enemies by demon aid, an illustration of the saying, "all is fair in love and war."

The fourth dance was the *Mizuho no kuni no tanemaki* (Japanese seed sowing). *Mizuho* was the old name for Japan, meaning the 'water rice country.' The gods of old Japan decreed that the Japanese should make their living by the cultivation of water-land rice, and any attempt to change their occupation would result in the anger of the gods and the overthrow of the country. The Tennoji Temple in Osaka is a temple erected to honor the victory of the Buddhists in their war for recognition as rice planters, and as proof that the Buddhist gods would bless the Japanese. And as was the case with the Jews, the people can carry on the old trade under the same god or they can give the god a new concept or duty, and he will function for them. The best adaptation of this victory for the people over a static god is found in the story of Cain and Abel, where we have the pastoral worship of Abel and the agricultural worship of Cain contrasted, proving that it is not the kind of offering which moves Yaweh but the spirit in which the offering is given. In this dance the crow, the messenger of this shrine and guide of the patron saint,

dances first for the successful crop and then in the jubilant note of the harvest festival. The fox, messenger of the rice god or *Inari San*, comes on the stage, where in one corner he mocks and ridicules the crow, and when the crow leaves the stage the fox dances a little in a light strain and then passes out rice cakes to the audience. His movements and actions gave interest to what was strange and wearisome to many. The children enjoyed his capers and scrambled to get some of the rice cakes. These rice cakes and offerings are usually carried home; believed to have divine power, they are preserved on the god shelf until needed, for when given to the sick or discouraged they have power to heal and inspire. That these offerings, over which prayers have been offered, have power to heal, of course not necessarily because of the power in the ceremony or in the cakes, but because of the optimistic attitude in the mind of the recipient, is not strange. The good God who sends his rain on the just and on the unjust is desirous that all his children be well and happy, and will send his blessings on those who will be hopeful and trusting, although the prayer is not in the prescribed form nor in the conventional name of our God. This rice planting service is often performed to show the gods that the people are still at the appointed task and therefore the ones to be blessed.

The fifth dance is the famous *Tsurugi no mai*, or sword dance. The sword was one of the three treasures given by the gods to the ancestors; the looking glass for self-reflection, the jewel for wisdom, and the sword as an implement of war. Wisdom, insight and power are needed to govern the land. While the sword was not the famous *Kusanagi* sword, it was

made like it. The saint called upon in this dance is the patron saint of this shrine, *Yamato takeru no mikoto*, who was the leader of the warriors against the barbarians of the north. The purpose of the dance is to show how the fathers fought amidst great hardships and won, and also to show how the gods gave them the victory. This dance is peculiar to this shrine and means much to the people of this place; even the dancer is noted for his skill. The dancer comes on the stage with the white face of an old man, with movable chin and hands in the attitude of prayer. After paying his respects to the saint, he receives from the altar the sword with which he is to go forward and conquer the world, the Japanese world. This dance is used during war and also as a mass in behalf of soldiers at the front. The gods decreed that they should be a warrior tribe, and the new leaders in Japan are finding it difficult to teach the people that warfare is fast becoming a thing of the past. The world war aided in this, as there is much more money and more real prosperity in commerce and manufacturing.

A sympathetic study of these dances, and what they mean to the Japanese, will show that the Japanese depend on the aid of the gods to help the planted rice to grow, to give them victory over their enemies and over pestilence, to appease the evil spirits in the environing world, to govern the land, to increase the food supply, to bring peace and prosperity, and to make them a nation to be respected and honored. The need of divine aid and how the Japanese seek to obtain it, is the meaning of the *kagura*.

The writer believes that just as the Old Testament stories

have functioned in developing the religious life of the west, so these stories and their reproduction in pageants have been and still can be used for cultivating reverence and religious values in the young Japanese. Our task is to lift the service above magic, and the ideal above national righteousness to Christian internationalism. Only as the historical details are lost and the stories brought up to date psychologically can the moral values be emphasised. The heroes of the past won because they were fighting in a righteous cause, and in doing so lifted, their age one step in the march upward, and now call upon us to lift our day and age still another step toward the perfection of mankind.

CHAPTER VI

OLD BURIAL CUSTOMS

Burial in Old Japan was a 'throwing away,' as the root meaning of word '*homuru*' indicates. Fear of contamination from contact with dead bodies caused the early Japanese to dispose of the body of their dead as soon as possible. In the far away early days of old Japan, the custom was to bury on the first night and that secretly, in most places it was at the hour of the ox, between twelve and two, when "even the grass is asleep." A relic of the ancient burial at night is seen in the lamps and lanterns used in present-day funerals. In the course of time among the higher classes, bodies were held in state for a few days before interment. Only gradually was developed the custom of burying at a lucky time, as near the third day as possible. The upper classes began to postpone burial for a longer period; the higher the official, the longer the days of mourning. In each case either the aristocracy or the effort to develop prestige for the Imperial family broke the old custom and started the new, and the common people were not slow in imitating the upper classes. In the case of these privileged classes the corpse was given temporary burial in the yard, and covered with earth or trees for a short time; this period afterward grew into three years, when the real burial took place. This temporary burial is now generally understood to have been contemporaneous with the preparation of the

proper grave or mausoleum. Its original purpose was to honor the dead.

The time of mourning for the death of an Emperor varies according to the era. The *Nihongi*, sometimes called *Yamatobumi*, says that the time of temporary burial of Jimmu was nineteen months, that for Emperor *Suiko*, eighteen months, while that for Emperor *Anko* and Emperor *Buretsu* was three years. The law has now limited it to one year. This was strictly adhered to in the case of the late *Meiji Tenno*. The present Emperor was not crowned for nearly three years owing to mourning for his Imperial parents. When the period of one year of mourning for the Emperor was over it was too late in Summer to plant the rice needed in the coronation ceremony, so that this special rice ceremony was put off until the next spring. Before the rice was fairly planted the following spring, the Empress Dowager died and the whole ceremony of planting had to be postponed for one more year, and the rice planted afresh the next spring.

Being dead and officially dead are not one and the same thing in Japan, for no one wants to die away from home. When the Empress Dowager died at the seashore, she was treated as living and dressed with travelling clothes and hat, in western fashion, as was her custom when travelling. Many Japanese paid their respects to her as the Imperial carriage passed by, and learned the following morning that she had 'honorably hid herself,' that is, died, just after reaching the palace; a year later it became generally known that she had died at the seashore. True to this custom the Prince killed in the motor car accident in France (1923) was spoken of as

"severely injured and that his body would be brought back to Japan." "The chauffeur was killed" and the other Princes injured and removed to the hospital. Without the Prince being officially dead, preparation went forward for an elaborate funeral.

The earliest kind of burial known to the people of the sea-side villages in Japan is called *suiso* (water burial), rather burial in the sea by the fisher folk. Much is made of this kind of burial in books on old Japan. It is interesting to note that it also took place at Kyoto, an inland city far from the sea, as late as 1400. In the *Keiganji Engi* (History of *Keigan* temple), we read of a priest by the name of *Shin-ami*, who lived in the temple until his death on July 2, 1440, and was buried in the lake near *Shimotoba* on his own request. The record says his dying words were, "Please give my body to the fish for food." In the maritime towns we read of this sea burial long after this date of 1440. The common words used in the burial ceremony were "Become a *tai* and lead other fish to us." *Tai* is the most eatable fish in Japan. The fishermen were buried in the sea to become food for the fish that the supply of fish might be increased for the living. The Japanese Encyclopedia says that this continued until the Tokugawa period, as late as three hundred years ago.

The next oldest form of burial was *rinso* (forest burial).⁽¹⁷⁾ This form of burial was kept up during the Ashikaga period about eight hundred years ago. While not so old as *suiso*, it did not last long. During the period in which *rinso* arose, the wild animals played havoc with the people and their crops, and kept the natives in mortal terror. The dead bodies were

given to the gods of the forest to stop the wild animals, or to appease the gods who had sent the wild animals to avenge the people's neglect of the gods. The point to be noticed in this is not the care of the dead so much as the protection of the living, the desire being to make life as safe and peaceful as possible. This casting of dead bodies into the forest for wild animals is credited to Chinese influence, and developed into casting the dead anywhere, thus getting rid of the bodies in a very crude and undignified way. During the *Ashikaga* period this was prohibited by law. This law makes it plain that the bodies had been thrown into fields, woods, plains, and other open places for the dogs and wolves to devour. One of Japan's great men arose at this time and went about burying the dead. The wording of the law plainly shows that people about to die had also been carried out and left in the woods. The casting of the old women from high places is well known to travelers in Japan. There is a railway station called *Oba suteyama* (mountain for throwing old women away).

The history of the hospitals in Japan shows that the first hospital was founded by Emperor *Nimmei*, about 663 A. D. at *Dazaifu*, in *Kyushu*, and was called *Zokumeiin* (holding life institution). The purpose is given in the name:— to save life and protest against the throwing away of those critically ill. The record says that the Emperor rescued many lives which would have otherwise been shortened, and his efforts changed public sentiment in the matter. In 893, Emperor *Uda* established a hospital at *Yamato*, called *Seiyaku-in* (giving medicine institution). Emperor *Daigo* established one in 1003, called *Hidenin* (suffering field institution). The record says that all

these were protests against the common practice of casting those very ill into the fields. A study into the origin of this casting away of the bodies of the dead and those about to die, would show that it was not merely the idea of getting rid of the dead bodies, but was to keep within the bounds of religion and custom. It all had its religious significance at the time and must not be judged by the standard of the present age. Chinese influence was not to be blamed for it, for it is a stage in the development of races.

The next form of burial according to usage is *doso* (earth burial),⁽¹⁷⁾ and while it is the oldest among the inland villages of other countries it was not a general practice until Shinto was revived in the twelfth and sixteenth centuries. This practice came from the aborigines of Japan, but when Chinese influence with their fear of disturbing the evil spirits of the earth by digging a grave arose, it was tabooed in some places for a while. In Japan the rice god is not an earth god, so that the Chinese earth god and fear did not have much weight or a continued influence. The earth burial for the increase in the supply of food is found in many countries but not in Japan. The difference between this earth burial and the forest burial is in the fact that the graves are dug nearer the houses and in cultivated fields. The *Shintoist* to this day is a strict follower of the earth burial custom, preferring it to any of the modern innovations.

The oldest places of burial seem to have been caves, many of which have been discovered. The oldest caves have stone coffins, and date back as far as 40 A. D. and continue until 945 A. D., when clay coffins predominate. In his searchings,

Hitchcock has found clay images used as the substitutes for the human retainers, and says, "Like many other customs, this burial of retainers came from China."⁽¹⁸⁾ He seems to have no word to say about the use of wooden coffins, of which both the *Kojiki* and the *Nihongi* speak, but that may be because he has searched among the Imperial graves only. The Japanese archaeologist, Kondo Naosuke, finds that wooden coffins were used always and placed inside the stone. The Sepulchre Regulations of 695 A. D. say that tombs are to be used for the Imperial blood only, the titled nobles may use gravel, the common people wood in a grave well marked, but the serfs must have the grave level with the ground and with only a simple mark.

Kaso (cremation)⁽¹⁷⁾ is the most popular form of disposition of the dead at the present time. It is wholly the result of the Buddhistic influence in Japan, though why this never took hold in China is a puzzle to students of Chinese Buddhism in Japan. An interesting fact to note is that it took one hundred and fifty years to get the first Japanese, and he a priest, to be willing to be cremated. The Buddhists came to Japan in 552 A. D. and the first cremation took place in March 702, at *Kurihara*. The following year the Emperor, who was a very zealous and earnest Buddhist, was cremated at *Asagaoka*. Following this noble example many of the upper classes and many of the common people were cremated. Cremation came to be an affirmation of the faith of the Buddhist in the doctrine of the annihilation of the self, and thus become absorbed into the godhead. It was thought to be complete victory over the flesh and egoism.

In 1655, during the reign of the Emperor *Gokoomyo*, the Imperial family set the precedent of being buried in the earth again, and they thereby showed their disapproval of the Buddhist cremation. This was a victory for the Shintoists who had fought cremation. Many Japanese readily consented to cremation, for it permitted the old Japanese custom of dividing the bones or parts of the dead among the relatives (usually some hair or a tooth), to be buried at the old home as well as at the place of residence. The writer of the article in the Japanese Encyclopedia mentions the possibility of dividing the bones as one reason why many Shintoists at first consented to cremation, but soon adds that the strict Shintoist kept himself free from Buddhistic customs, because of prejudice and also because of his belief in another world of men after death, and he continued to bury his dead in the horizontal position as they had done from time immemorial.

The fifth form of burial is known as *ikiune* (living burial), a custom which has grown up around the thought of the need of the honored dead of the services of their retainers on the long journey ahead into the other land. "The custom of immolating human beings to supply attendants for service in the future life was, according to the *Nihongi*, of ancient date. The wretched victims were buried up to the neck in the earth and formed what was called *hitogaki* (human hedge), around the mausoleum. In the year 1 B. C. on the occasion of the interment of Prince *Yamato Hiko*, the number of persons sacrificed was larger than usual, and the shrieks and cries, while slowly dying a painful death, a prey to hunger and at the mercy of birds of prey, reached the Emperor's ears and touched

his heart.”⁽¹⁹⁾ Clay images were then ordered to be substituted and the office of *Hanishi no Muraji* (chief of sculptors) arose, whose duty it was to see that the proper kind and correct number of images were made and erected around the mound or mausoleum

It is of interest to note in the revival of pure *Shinto* that the desire to die with one's master has arisen at various stages in the history of Japan. In 1384 history records that it took the form of *harakiri*, or better known in Japan as *seppuku*, disembowelment. In the sixteenth century it became the highest exhibition of self-sacrifice, and the number was limited to twenty-two, with fifteen as the ordinary number. In 1604 *Ieyasu* denounced this practice. Men who desired to devote themselves to their former masters now were encouraged to become monks, and so, many shaved the head to become priests and left the world. Others shaved the head in honor of the dead, but kept on in their service for the government. General *Nogi* revived this practice of *seppuku* to prove his loyalty to Japan and her ancient history, when Meiji Tenno died in 1912.

The burial of the living in the erection of buildings and bridges is a distinct effort to get the spirits on the side of the community. A priest or a virgin would be buried in the walls of a shrine or in the ground under the entrance to the shrine to insure the favor of the ancestors, and appease the demons who destroyed buildings. The giving of the lives of daughters for the making of the famous bells of the world had the same objective. In the rebuilding of dikes or the building of bridges which, because of the swift current of the stream or heavy

rains, were always falling down, living people were buried to give strength to the bridge or dike. In the Japanese Encyclopedia the article on burial says that this practice was kept up until the opening of the country to foreign trade in 1868.⁽¹⁷⁾ Only eighty years ago a man was buried in the pier of the famous Temma bridge in Osaka.

In a book called the "Brave Wars of *Higuchi*," relating tales of 430 years ago, there is a story of the *Asahi* River in *Okayama* Prefecture causing so much trouble and of the decision to invest a human a life in the bridge. The men of the village drew straws to see who should give his life for the village. The man selected was put in the box with some food and then buried under the pier on the village side of the stream. In all these cases these men on dying were immortalized and become the gods of the village, and the people worshipped them as long as the bridge lasted, which is a commentary on the nature of religious customs, revered as long as they bring success and peace, i. e., as long as they are useful.

About eighty years ago in the building of another Osaka bridge, an old woman, the wife of the headman of the village, offered to give her life and strength for the new bridge. The desire to serve the community and thus bring peace and prosperity so appealed to her that she finally persuaded her friends and relatives that it was worth while, and at the proper time and with the proper ceremonies she was buried under the pier of the bridge with some food in a box, and an air passage leading above ground. The story goes that the first days the sound of her prayers was all that was heard, but after the third day the cries were heartrending, and some wanted to

take her up, but others objected, so her life was given for the bridge and the bridge has stood (incidentally, the pier rested upon a rock).

On the banks of the *Yodo* river in *Osaka* there is a monument to a village head who died for the peace and prosperity of his village. The rivers had swollen and broken the dike and damaged the town so many times that a human sacrifice was thought to be the only sure cure for their troubles. The mayor called a town council and told of his plan to have some one buried in the dike. The elders all agreed, and at the appointed time all the chief men of the village gathered to see who was to sacrifice his life for the town. It was agreed that the members of the town council should each throw his top coat into the river, and the last coat to sink would indicate whose life would be most pleasing to the gods of the river. When the coats were thrown in, one sank after another, and when only one was left floating it was found to be the mayor's own coat. He in good old *Samurai* style prepared himself for death, and was buried under the dike. The monument is still standing and can be seen by passers-by.

That any life, even an unwilling sacrifice, will work this charm is seen in a dike in north-east Japan, where the men while digging the dike seized a begging priest who was passing by and, against his will, buried him under the dike and erected a stone to his memory.

The attempt to get the gods on the side of men and the community is the heart beat of these burial customs. With no ethical concept and the gods and demons thought to be working now for and now against the primitive men of all

countries, these practices are most natural. The task today is to teach men to live for the community with as strong a devotion as those of old died for the group. The great objective in life is not to get the gods on our side but to get ourselves on the side of God. Man must be trained to emulate the sentiments of Lincoln when he gave forth his principle in politics as ,“I would rather be right than president,” and his religious principle as “I am not so concerned about God being on my side, as about my being on God’s side.”

CHAPTER VII

A MODERN BUDDHIST FUNERAL

One of the most exacting customs in present day Japan is that which directs the care of the dead and the duties of the mourning relatives. It demands that the relatives do their utmost according to their means, and even beyond their means, in performing the prescribed ceremonies, keeping ever in mind that the dead desire what gave joy and pleasure in life. The custom of doing what the deceased loved in life is observed the world over, for even in Christian countries we use the color scheme, the flowers, the hymn and other favorite things of the loved one. The form may differ; we may sing the favorite song, while the easterner would put the song book, flute, or toy in the casket.

The fear of pollution from contact with the dead and the necessary purification ceremonies afterward, led the Shintoists to quarantine the immediate relatives in the house with the dead, and supply them with food and other necessities during the period of mourning. Therefore the *Shinto* funeral is much simpler than the Buddhist and is often conducted at night and in secret. Since the Buddhists made so much money from funerals, in these later days Shintoists have developed and adopted a more elaborate funeral service where the priests shall have a conspicuous part.

The first instruction to the mourners is the following injunc-

tions to self-control: "Do not burden others with your sorrow." "Tears must not be shed in public." "The world has enough of sorrow without another contribution." Hence a Japanese will laugh while telling you of the death of his mother, and will immediately seek a lonely spot, that he may give vent to the burden of a heart as human as yours.

Friends and outsiders, however, should be informed in as quiet and dignified a way as possible that there is sorrow in the home. This is done by putting on the door post a card about the size of a name card, or on the door a sheet of paper about the size of a letter head with the word *kichu* written in Chinese characters. These two characters mean 'in the midst of mourning,' but the word '*ki*' means literally doing something distasteful or hateful. The relatives put on their door posts a card with the words '*kirui*' (mourning relatives). This takes the place of the crepe in western countries, but is not so conspicuous. A mourning sign and rental sign are about the same size, and the difference is seen in the position of hanging; the rental sign is on a slant but the mourning sign is religiously straight.

The first duty to the dead is the *yukan* (water pouring), the burial bath or cleansing ceremony. After this prescribed washing, the clothes are put on with the fold on the opposite side from the way the living fold their clothes. Brides leaving home and the dead leaving this world are dressed in this way.

After the bath, when the relatives have arrived, the priest is notified and the *nyukan* (placing in coffin) ceremony begins. The first act in this service is the *kosori* (shaving), when a part of the hair, or all as in old Japan, is shaved off religiously.

The hair symbolizes the sexual or adorned life or unattained life, and the shaving indicates the attainment of the unadorned life, the *hotoke* state. Following this is the *joikikaesu* (pure clothes changing), when the body is covered with pure white clothes and the head covered with *joiboshi* or ceremonial hat. Both of these signify the purity of the new life. In old Japan the head was covered on all ceremonial occasions. The East covers its head in the presence of a superior or of the mysterious, while the west uncovers its head. If the family is not able to buy the costly *eboshi*, then a triangular piece of white paper is tied on the forehead to represent the *eboshi*, thus securing the ceremonially covered head.

Then comes the real *nyukan*, when the body is placed in the coffin. Coffins are of two kinds, the *nekwan* (horizontal) of the Shintoists, or the barrel shaped ones used by the Buddhists. When placing the body in the Buddhistic position the ligaments under the great toe or knee are cut, so that the body will become supple. This is called the bone breaking ceremony, though no bone is broken. The body is bound in this position.

After the body is properly placed, the precious things of the deceased are arranged in the casket, a man having his sword or a tool which is not to be passed on to his heir, (there being some things passed on as heirlooms and others buried with the dead). Usually it is the man's favorite tool, bow and arrow, musical instrument, etc. For a woman it is her personal effects, sewing utensils, musical instrument, some cooking utensils and her looking glass. For children it is the doll or toys, oftentimes the school books. The thought is that

on the journey to the other land, whether the Ainu happy hunting ground or Buddhist purgatory, there will be the longing for the things which gave pleasure in this life. The sacrifice of wife, retainers or slaves in ancient times was in anticipation of the needs of the honored dead.

As a sort of preserving material, and to keep the body in place, *shu*, a precious red powder is used. The next best thing is charcoal powder, because of its absorbent qualities, as most of the graves in Japan are filled with water. Often with these go the *Hamako*, or powdered *hama* leaves, for their fine aroma.

The last thing to be placed in the coffin, and that with great care, is the charm; if the deceased is a man it is the *mamori no yumi*, protecting bow. The woman will have her *mamori no kagami*, protecting looking glass. On the way to the other world, evil spirits are sure to be met and overcome; man fights with the bow and arrow, and woman uses her womanly charms, the true and faithful heart of a woman expressing itself in the graces through the face. This whole story may best be understood by reading the tale of the Matsuyama Mirror.

Along with this ceremony is the placing of the *Rokudosen* (six-way-money). In old Japan real money was placed in the coffin, but now India ink impressions are made of the six pieces on extra heavy good paper, which, when cut out, are put in the coffin. Money will be needed to give to the ferryman of the boat on the river *sanzu*, which must be crossed (cf. the River Styx). It is necessary also to have money to appease the souls one must pass by on the way upward, otherwise the souls passed on the way are not pleased. The road

to the next world or existence has six gates, sometimes called the six doors of hell. From the lowest to the highest they are: *jigokudo* or hell road; *gakido*, evil spirit road; *chikushodo* or beast road; *shurado* or fighting and slaughter road; *ningendo* or man road and *tenjodo* or heaven road. The man-road is for those who in the next existence are to become men, and *tenjodo* is for those who pass on to a higher state of being.

The coffin is now ready to be closed, and since Japanese wood does not take screws well, and also because screws were not known in old Japan, nails are used, and a stone is used in place of a hammer because of the fear that the spirit might cling to the hammer, and later on cause injury to the man who used it. When the lid is nailed on, the *mayoke* or charm is placed on top.⁴ This is called the *makuramoto no ken*, or pillow sword, and is done to protect the spirit of the dead from the evil spirits who might come to torment the dead.

Following this is what we would call the funeral reception. In Japanese it is the *kaiso*. It is the time when the friends and distant relatives are called in to condole. These bring presents expressing their sympathy and grief. The immediate relatives are called home just *before* death to perform the last rites of the living for the dead, that is, to moisten the lips with a quill dipped in water, which is called *shinumizu* or *matsugo no mizu*, and is a very sacred rite for each and all to observe. The son and heir is to be the last to do this. When death is sudden, or if it seems that the spirit may depart before the relatives have arrived, there is a ceremony of delaying the spirit by calling out from the housetop for the spirit to delay its departure.

The Japanese are overburdened with the custom of giving presents. One takes a gift when invited to a meal, when making a call, or when attending any formal or informal party. The usual presents are wrapped in white paper and tied with red and white string, with a piece of dried fish to give luck. At the time of a funeral they are tied in white and black. Red stands for life and black for death. The funeral presents consist of money neatly wrapped, flowers, incense, oil for the special lamp used in the funeral, highly decorated funeral candles, tea, and cakes of a special kind.

From the time of this ceremony until the body leaves the house, the corpse is in "state" for friends and relatives to view and to pray for the spirit of the departed. They often pray to the dead. The candles are kept burning on the shelf at the head of the casket, and on this shelf there is the latest picture of the deceased and offerings of food and flowers, wine and water. After all preparations are made, comes the great funeral feast consisting of the things enjoyed most by the deceased, his portion being put on the new god shelf at the head of the coffin for his spirit to enjoy. Until the body is to leave the house, the time is spent in a manner similar to an Irish wake, with no attempt to keep things quiet or lowering of the voice. Where the family can afford it a young priest relieves the head priest after the *nyukwan* and keeps up a continual chant, bells and prayer. This service may be compared with the Catholic 'Office of the Dead' and the Irish wake.

The day and the time of the funeral are decided by consulting the almanac indicating the Buddhistic six day period and which hours of these days are good for burying. The first is

sensho, when the morning is good. The second is *tomobiki*, when the very early morning or late at night is all right, but since the words mean "pulling one's friend," this is a good day to marry but poor for burying, for fear of pulling a friend into the grave. The third day is *senou*, when the afternoon is good. The fourth day is *Butsumetsu*, when the whole day is bad, for this means the destruction of *Butsu* (Japanese for Buddha), a very bad day to bury anyone who aspires to become a *hotoke* in the next world. The fifth day is *taian*, a great day for all kinds of good things, the word meaning, "great peace." It is a very popular day for funerals, when the priests and funeral laborers connected therewith are busy from early morning until late at night. The sixth day is *shakko*, meaning "red mouth," a day to be shy of, for only the noon hour is good.

The day and hour of the funeral being decided, the *shuk-kwan* (going-out-of-coffin) is waited for by the continuance of the prayers and feasts. The hour having arrived, the priest starts his *Indo* or mass ceremony, and then the body is turned feet first and taken out of some other than the regular door. This is done, it is said, so that the spirit will not find its way back. After the funeral party has left the house, the one left in charge will sprinkle salt all over the house, break the rice bowl and tea cup of the deceased, burn rice straw, and then sprinkle pure water all around. The breaking of the dish signifies broken relationships, and the salt, water and fire are to cleanse and purify. The funeral party, after returning from the temple or grave, will have water and salt sprinkled on them and take a full cleansing bath and change their garments.

The march from the house to the temple or crematory is a

very unique funeral procession. First is a man carrying a large white banner on which is written the name of the dead, giving in most cases both the real and the posthumous names, so that all can see whose funeral is passing by. Then come the flower bearers, the lighted candle bearers, the symbols of the denomination, animal heads for scaring away the evil spirits, the colored banners, the carriers of the paraphernalia of the priests and his assistants who follow, riding in palanquin or *jirikisha*. The hired mourners come next with their weird noises. Then comes the casket, protected by a very large paper umbrella, and guided by the four lanterns, a relic of the night funeral. The casket is carried on a bier which rests on the shoulders of the six or eight carriers. It would take a book to describe the movements of the professional mourners, some of whom are acrobats, and perform all the way from the house to the crematory. Immediately following the corpse is the nearest relative who keeps the incense burning all the way to the grave. Then follow the rest of the mourners and friends. The women have their hair freshly dressed and tied with black string and no ornaments. The men all wear very coarse straw hats and all alike wear coarse sandals made especially for funerals.

At the grave each offers incense and throws into the grave a last gift, usually a twig of the sacred *sakaki* tree, the tree which marked the holy places in old Japan. Then the record tablets are placed on the top of the coffin at the head, and resting on this is the *toboku*, or post with the name of the dead to mark the grave. This is usually only temporary, for it is soon taken away for the stone. The tablet records are

interesting reading for it is the life history of the dead, written as minutely as possible, which was read at the funeral. This is placed between two boards and nailed and tarred before being placed in the grave, and incidently shows some faith in a resurrection or new life wherein these credentials will be needed.

When cremation (*kaso*) takes place, and that is in ninety-five cases out of a hundred now, the final services are held before a shrine altar at the crematory where only brief 'last rites' are observed. The *Indo* (Buddhist mass) is usually held at the crematory only. But if there is a great funeral at the main temple, then only a short *Indo* is held at the crematory. The automobile funeral limits the number of people going to the crematory, and the shorter mass at the grave or crematory is becoming the accepted thing.

The main prayer of the Buddhist ceremony is called the *edo*, the prayer of transference, and is said after the various short prayers and invocations have been made, interspered with chants and hymns. This long prayer is in behalf of the dead, and reads as follows:

"All the benefits arising from the invocations we have just made, we transfer to the Lord Amitabha in the Land of Bliss. May we be graciously accepted in the great sea of His Vow, may our Karma be destroyed, and may we realize 'supernatural tranquillity'! May the Devas and Deities of the sky and the earth experience an increase of their dignities, and may the gods (*Shinto*) assembled in this place take pleasure in what we do! May the Great Teachers who have passed away accomplish Perfect Enlightenment, and may all souls, noble and mean,

attain to Buddhahood! May *Jikaku*, our great Teacher, experience ever increasing happiness, and may our benefactors during the last seven generations be reborn in the Land of Bliss! *May the venerable soul that has now passed away, be reborn in the Land of Bliss, and attain Buddhahood seated on a lotus-seat of high degree!* May the Court of our Wise Emperor be preserved from harm, and may the reign of His Majesty be long drawn out. May the country be peaceful and may religion prosper! May the laymen in the Ten Quarters be free from evil and sorrow, and may the fraternity of monks who invoke the names of the Buddha accomplish perfection. When they come to the end of their lives, may they not miss the ascent to the Land of Bliss, and may they meet Amitabha and his attendant hosts face to face! May their desire for 'supreme knowledge' never fail them, and may they be the leaders of all sentient beings in the Three Worlds and in charamadhatu! And may they all, partaking, as they do, of the same spiritual nature, alike attain to 'supreme knowledge.' *Namu Amida Butsu, Amida Butsu, Amida Butsu.*⁽²⁰⁾

The Buddhist ceremony of transubstantiation, around the mound before cremation and in some of the temples for the consecration of the ashes, is as follows:

The mound or altar has two walls, one the inner and the other the outer wall. In the outer wall in the center of each side is a gate, while the inner wall has gates on the east and west sides only. The priest and the bier approach the mound from the east, and entering the east gate, march to the south gate, where they go out of the outer court to march once around and enter again at the south. Then the procession goes out

immediately at the west gate, and encircles the mound, to enter again at the west gate. Going out by the north gate, they go around to enter again at the north gate. Then marching to the east gate, instead of going out, they turn and approach so as to enter the inner wall through the east gate. Each of these gates has its name, and the whole is part of the ceremony of transubstantiation, whereby the body of the dead becomes a spiritual body. The east gate is called *hosshin* (the desiring heart), which leads to faith. The south gate is called *shugyomon*, meaning gate for practicing religious austerities. The west gate is called *bosatsumon* (the gate for sainthood). The north gate is called *nehan* (nirvana), where death is annihilated. The inner east gate is called *togaku*, which means the gate for spiritual perception. The west inner gate is called *myogaku* (completed spiritual perception). Thus the carrying around and the going through the gates in this ceremony will transfer the dead from the physical life into the spiritual one, along the Buddhist road from desire through heart control, from the overcoming of death to spiritual insight, from spiritual insight to the perfected virtue where all is All.

On the day following cremation, a member of the family goes to the crematory to perform the *okotsuhiro*i (honorable-bone-gathering), when a few of the charred bones are gathered in the regular sized jar about the size of a cup. The bones usually taken are the Adam's apple, a tooth, a toe, and the ten finger tip bones, called *hotoke* from the prayer position of the hands.

The climax of the Buddhist funeral service is the *okotsu wo osameru* (giving the bones) ceremony, when in lieu of burial

in the cemetery these ashes are sanctified by the priest to be used in the erection of a new image of *Amida*. At the Ishindo temple near Tennoji, Osaka, a new image is made every ten years. The number of ashes and the size of the image has increased in the last thirty years. For the one twenty-five years ago (1898) 74,601 ashes were used; fifteen years ago (1908) 129,010 and five years ago (1918) 147,158 consecrated ashes were used. This service when chosen by the deceased before death is the culmination of the Buddhist faith, for it proclaims the willingness to complete annihilation of the self and its becoming a part of the All; in their figurative language, to become a drop of water in the great ocean. For seven days this going to the temple is kept up for the feeding of the *gaki*, or imps in the nether world, who do not have anyone to serve them, as they have died without issue.

If the ashes are not left in the temple, the *maiso* or real burial takes place in the family lot when all the necessary preliminaries (grave, tombstone, etc.) are ready. It occurs from within two days to one year, according to the family and conditions.

Gratitude and proper expression of thanks is not forgotten in the funeral ceremony, for at the close of the ceremony a member of the family comes forward with a neat set-speech, and thanks all for their part in the life and in preparation for burial of the dead. About a week later, when the purification ceremonies are past, this relative will call on the friends and give them presents in acknowledgment of their gifts; this is called *henrei*, and means returning gift. This is a burden,

but the rule is that it should not be over half the value of the present received.

Following the funeral is the consecration of the two *ihai* or tablets and the inscribing of the posthumous name, after which they are again consecrated. One is left at the temple, and the other is put on the Shinto god shelf or Buddhist family altar at home, with the proper ceremonies, and given the central position for one year, after which it is brought out on anniversaries only.

On the weekly memorial day, from the first until the seventh, there is feasting and a mass ceremony at home for the dead, if the people can afford it, or otherwise only on the first week and the seventh week. On this forty-ninth day, lest the spirit should not have left the house, which usually takes place when the casket is taken out, a special service for speeding the spirit on its way to paradise is held, and then the breaking of the family fast and mourning is announced, things forbidden are now indulged in, and the family takes up its regular work again.

The one hundredth date is another day for religious rites and fasting. Then follow the yearly anniversaries, all to be more or less observed, but the years with "threes" or "sevens" are to be especially observed, particularly the first, the third, the seventh, the thirteenth, the twenty-seventh, the thirty-third and the fiftieth anniversaries. On the fiftieth anniversary the tablets are put back in the corner of the godshelf or altar and forgotten by the younger generation, for they are busy burying their own dead and neglect the memorial services of those who died while they were too young to be impressed. It is only in the case of great personalities that the anniversaries

over fifty are commemorated. In case of the great characters the hundredth anniversaries are celebrated.

This description of the Japanese Buddhist's care of his dead is such a contrast to our western ways, but we have customs which would sound strange if told in the same way as they have been narrated here. As we have said so often the sentiment is the same, a desire to serve and a willingness to do something, in fact anything, if it can but be expressed in some action. The new Christian funeral will resemble the old Japanese custom, but the attitude toward the dead and the manner of expressing the impulse will be lifted to higher levels.

The Jesus who wept with Mary and Martha will join in sorrow with those whose hearts are bowed and yet open for his comforting spirit. The Japanese, while sorrowing in his Oriental way, will be able to sing with Paul :

Death has been swallowed up in victory !

Where, O Death, is thy victory ?

Where, O Death, is thy sting ?

Thanks be to God, who gives us the victory
through Jesus Christ our Lord.

CHAPTER VIII

A SHINTO FUNERAL

The *Shinto* funeral as an institution was not mentioned until the sixteenth century. The amalgamation of Shinto with Buddhism into *Ryobu* for so many centuries was one cause for the fact that the Buddhists conducted the burial services in old Japan. The Shintoists, as has been stated before, were inclined to keep away from the dead for fear of contamination and to avoid the necessity of purification ceremonies. Then again, the Shintoists prided themselves on their emphasis on serving the spirits of the dead. Because of these facts and feelings, the *Shinto* family having a death among its members was shut off with its dead, so that the other members of the clan might not be contaminated. The family was supplied with food for the days of the funeral and until the days of mourning were over.

The revival of *Shinto* burial arose during the first days of the *Tokugawa* Feudal System, when *Ieyasu* was thinking about the care of the dead and making plans for the preparation of his own burial. Cremation was objected to on the ground that it caused a man to become a *hotoke*, which meant that he was annihilated and forgotten by his fellow men. But to become a *Kami* in the *Shinto* sense of the word, meant a continuance of his personality, honorable mention at some shrine, a chance to get the praises of men, and a chance to have a



SHINTO FUNERAL, WITH HORIZONTAL COFFIN
IN SHRINE-SHAPED BIER.



BUDDHIST FUNERAL, WITH ROUND COFFIN.

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part in guiding Japan and its prosperity. "Some men even after death want to still hold the reins of government," and the *Shinto* funeral and burial seemed to *Ieyasu* to offer that comfort.

Moreover the common people also objected to the Buddhist burial and cremation. Cremation caused them to lose faith in the land of pleasure, *gokuraku*, and the crippling of the dead by breaking the ligament under the knee or big toe to get the body in the birth position, was not only repugnant but it spoiled their dreams about the Land of Bliss. To meet this objection, the Buddhist priest formed the habit of being with the dead during the last hours, so that the body could be put in the birth position at the moment of death. The presence of the priest often for many hours, and the process and the whole idea of cremation were displeasing to many conservative Japanese.

Of this conservative mind was *Ieyasu*. He ordered his two councillors, *Shirakawa* and *Yoshida*, to go to *Ise* and consult with the head of the *Ise* Imperial Shrine about the original *Shinto* form of burial. All the ancient books were consulted, among them, the record says, the *Nihongi*, the *Kojiki* and the *Manyoshu* poems.

From this date forward we find the word *jisōsai*, meaning burial by one's relatives or immediate family, in contrast with the Buddhist way of hiring undertakers and mourners. A new emphasis is put on the long journey of the dead and the things the dead will need on that long journey. The wife is to cut off her hair and the children their finger nails, and the wife's long braid and the children's nail parings must be con-

separated and put into the bag containing the needed things to comfort the dead on the journey.

There also arose the desire to die with one's master, and in lieu of *ikiune* (living burial), suicide by *harakiri* became popular. One book says that often as many as twenty-two men would commit *seppuku* (a better word for disembowelment than *harakiri*), and that fifteen was a common number. The Government has tried repeatedly to stop this practice, but like lynching in the southern states it will break out, as it did in the case of General *Nogi* at the time of the funeral of the late *Meiji Tenno*.

The *Shinto* funeral differs from the Buddhist in many particulars which are often exaggerated in an attempt to get away from Buddhism and have only original Japanese and pure *Shinto* forms. No priests are allowed to be present at the death, only the immediate relatives, when the *matsugo-no-mizu*, final cup of water before death, is given to the dying by the relatives. After death, the body is put in a bed of white quilts and a screen is placed around the corpse. In the same room is placed the long table for the offerings, the looking glass, the bowls of vegetables, the cups of black and white wine, the vases of the *sakaki*, natural flowers, and the precious things of the beloved. On a rack by the screen is the sword as a charm to drive away the devils, evil spirits, and cats. The food offerings are changed every day until the burial takes place.

The day of the funeral a *Shinto* priest is called in to conduct the funeral service, and his first work is to adjure the evil spirits to depart. Then with a branch of the *sakaki* (evergreen tree), he sprinkles salt water over the house and

all the inmates for purification. After the house has been cleansed, the little shrine made for the *funashiro*, sometimes called *tamashiro*, is brought out and the door opened and the ceremony of putting the spirit into this is performed. The heir or master of ceremonies then comes forward and offers the following prayer :

"Alas ! My (father, mother or other relative as the case may be) thou hast been taken away from us. I (name of petitioner) and the rest of us that remain behind will still continue to do thee faithful service in our hearts. Thy life has come to its close upon earth. Hear us in thy place of rest, as we celebrate thy obsequies. Deign, exalted spirit, to take up thy abode in this *tamashiro*, and remain at rest for ever in this thy house. I address thee with deepest reverence."⁽²¹⁾

For the purpose of comparison with the Buddhist prayer of commitment given in the previous chapter, we quote a Shinto prayer to the spirit of the dead before commitment.

"I thus address the spirit of.....(using the name of the deceased) who has become a god (*kami*). I prayed day and night that thou mightest live to be a hundred years old, and now I can but weep and lament that thou hast left this beautiful world and gone to the dark land beyond. I beseech thee, listen in peace to us thy relatives assembled here, as we celebrate the worship of the dead with all manner of food."⁽²²⁾

The manner of speaking of the life after death is of the greatest importance in our study of differences. The Buddhist in daily life is a pessimist, at death an optimist, for he speaks of the soul of the dead being "reborn in the Land of Bliss," while the Shintoist is an optimist in life, for he feels all nature

working for him, and at the time of death a pessimist, when he speaks of the dead as having left "this beautiful world and gone to the dark land beyond."

In referring to the death of a man, the Buddhist will say that he has become a *hotoke*, which means a candidate for soul annihilation. The Shintoist will say, "*kami ni naru*," something equivalent to "he has become a saint." In speaking of the Imperial dead the word used is "*okakure-asobasare-mashita*," or "honorable-hiding-played," which in plain English means that they have honorably hid themselves, a remnant of the cave story of the hiding of the Sun Goddess. The ordinary people are referred to as "*nakunari*," that is, "become not." The Buddhist word is usually "*shinu*," which means "die" in our various meanings of the word, from "become not" to "sleeping."

In regard to the *Shinto* prayer Dr. Harada remarks, "Prayer and worship in *Shinto* temples always have been for the prosperity and happiness of the present life."⁽²³⁾ Dr. Yendo, a Japanese sociologist, made a study of *Shinto* prayers, and gave his results as follows: "Among the 9860 cases of prayers offered during the year, 7109 were for prosperity and safety of families, 549 for personal safety, 459 for safety on the sea, 411 for business success, 306 for the realization of personal desires, 269 for recovery from sickness."⁽²⁴⁾ The number of prayers for blessings on families is indicative of the influence of the dead on the living, and the social nature of the prayers in contrast with the individualism of the Buddhist.

In the *Shinto* funeral procession we often see the *old* food offerings picturing real life in contrast to the imaginary life of

Buddhism, such as the *kisarimochi* (food bearers), the *hookimochi* (broom bearers), the *mikebito* (cooks), and the *usume* (pounders of rice).

A *Shinto* funeral differs from a Buddhist funeral also in the following respects :

Only the relatives of the dead attend the preparation of the body.

Cremation is forbidden and the earth god is appeased. The birth position is condemned and the body buried in the horizontal position, called *nekwan*.

The use of lamps and not candles.

The offering of *sakaki* instead of incense.

The wearing of white clothes by the mourners.

The *eboshi* (a triangle of white paper on the forehead).

The use of the word *kami* instead of *hotoke*, in speaking of the dead.

The use of the white paper, *gohei*, as the abode of the spirit, and not the Buddhistic *ihai* tablet.

The use of old Japanese words and not the Sanskrit words.

Many small bells, instead of one large bell, are rung during the prayers.

The use of Japanese instead of Chinese musical instruments.

The five colored banners of the *Shinto*, with no writing, in lieu of the yellow banners with Buddhist scripture quotations.

The use of the sword to drive away the demons, and not the dragon heads of Chinese Buddhism.

Evergreens of all kinds in lieu of the highly colored artificial flowers of the Buddhist.

The use of the rope which the mourners and all in the

line hold, to mark the funeral procession and to keep it from being broken on the way to the grave, as well as to keep others from being contaminated.

The use of *kamishimo*, sometimes called *kataginu*, upper and lower ceremonial dress, instead of Buddhist sackcloth.

The congratulatory celebration of the dead on becoming a *kami*.

The *tamagushi*, or fastening of the spirit of the dead to a branch of the *sakaki* in carrying it to the *kamidana* or god shelf.

The burning of the *tamagushi* and paper prayers to send the spirit of the dead into the world of the *kami*.

The burning of the precious things, and those which the deceased has touched, to prevent the pollution of the living, and also to send the spirit of these things into the spirit world.

The burial of the body in the grave, each mourner adding his offering of evergreen instead of Buddhist incense and candle.

The use of the sword at the head of the corpse to keep cats and evil spirits from troubling the body.

The absence of the feasts of the Buddhist funeral, and the presence of many food offerings to the spirit of the dead.

The cycle of ten years, that is, death anniversaries to be observed on the 10th, 20th, 30th, 40th and 50th year, in place of 3rd and 7th yearly anniversaries of Buddhism.

The long list above may not impress the reader with the fact that the *Shinto* funeral is noted for its cleanliness and simplicity, but such is the case. Efforts have been made frequently to make the funeral less and less expensive, and laws have been promulgated to that end. One writer expressed it

as follows: "The amount you do for the dead matters not so much as the spirit in which you do it." Three things are to be noted in the contrast, first the fear of contamination, leading to sanitary measures in the care of the dead, makes for the adoption of scientific preparation of the dead. Second, the Shintoist is nearer Christian customs than the Buddhist in his effort to recognize personality and his desire for personal immortality. Third, the Buddhist funeral with its fear of the powers of the underworld and its promise of annihilation which rejects any assurance of immortality, has been rejected by the faithful Shintoist. This conservative Shintoist is more ready for the Christian faith in death and its function in our lives.

The care of the dead, the naturalness of the funeral and its personal touch in all preparations, the use of the horizontal coffin, the burial of the body, the effort to keep alive the personality of the dead, and the absence of professional mourners, all make the Shinto service a fine preparation for the understanding of a Protestant funeral. This belief in something after death lends itself to Christianity to preach its doctrine of resurrection and hope in Christ. Death as a natural step in life to be met with faith and courage because of the hope in the continuance of one's spiritual self, is a truth upon which Christian immortality can build.

Recognizing, "O Death, how bitter thou art!" we believe in death as a means to God, for it, like life, is not a matter of science but of faith. "The living God is our hope in death as in life, and the key to our faith. God or death? is our alternative,"⁽²⁵⁾ and we like the Shintoist choose God and not annihilation. "Death is for man, not man for death."⁽²⁵⁾

CHAPTER IX

THE CULT OF THE DEAD

In the care of their dead, people express one of the deepest sentiments of their religious life. The Buddhist in cremation services shows his highest ideal is the loss of the physical self, and the absorption of the individual in the all-soul of the Buddha. The Christian by his careful preparation of the body sets forth his belief in a physical resurrection. The quick burial and at night by the Shintoist shows his fear of contamination. The careless throwing away of the dead would indicate that the immediate present was uppermost in the minds of the people. The careful preparation for a long journey would show a belief in a future state of some kind which needs attention. The continual service to appease the dead would show fear of the influence of the spirits of the dead and an effort to bribe the demon spirit, or to gain the support of 'spirits working for us.' The highly developed services in honor of the spirits of the dead would indicate a desire to have their guidance and blessing and inspiration.

The cult of the dead arose in Japan long before the Buddhists came, when our nature loving Japanese found things were not always turning out well. Like all other races in that stage of development, they turned to the past and tried to imitate the ways of the fathers, seeking their help and comfort by caring for the dead and dying. It was during these

days of which we read in the *Nihongi* and *Kojiki*, that we get a picture of Japan as she was, untouched by contact with China or Korea,—the real Japan, and the Japanese spirit, which has been interpreted and reinterpreted into the ideals which have come down to us as *Bushido*.

Services for the dead began when the stress and strain of life were too much for the living to bear alone. Introspection led them to idealize the ways of the fathers and to appeal to their dead for help and guidance. Secrets for getting an abundant harvest were sought, and various ways were tried. At first, some of these, though used by a 'hit and miss' method, brought good results. Later on the same method did not bring the same result and the dead were thought to be displeased. One man gets good results, another does not. The stories of the Job who suffering though innocent, and the Jonah who has been false, are taught. The problem then becomes to discover who are the false and who are the true prophets of the dead.

The desire to feed the dead no doubt arose because food was the greatest need, and primitive man always showed the gods what he wanted most. A study of prayers will reveal the ideal of the petitioner. The first offerings were the first prayers. Another reason for the feeding of the dead is said to be in connection with the story of the long journey all men must make through the dark land, a relic of the Ainu influence. Another story of Japanese origin has it that in the premedicinal days the sick would swoon and be as dead, and then come to, or as was thought, come back to life, and from the parched mouth came heart-rending cries for water. To

meet this arose the habit of treating all dead as though they were not dead, and the custom also of moistening the lips with water while dying, as in the *matsugo no mizu*, sometimes called *shinumizu* (death water). Another reason given for food offerings is that, when loved and honored ones die, the emotional state must express itself in action. The impulse to give a feast such as the dead liked in life, something which would please, was among primitive men the most natural reaction.

The offering of the first fruits to the ancestors among the Japanese is one of their oldest festivals. "The first fruits of the tribute (payments of the husbandmen to the Imperial Treasury) were dedicated to the Imperial Ancestors, and presented before their tombs with much pomp and ceremony. The common people also observed a similar festival on the ingathering of the rice crop, and set apart the first fruits as an oblation to their ancestral manes."⁽¹⁹⁾ This desire to feed the dead is due to the fact that man's most imperative need is for food, and in these states of emotion over the loss of a loved or honored one, he unconsciously acts on the natural impulse for food.

Just how much fear of the dead plays in the cult of the dead is answered from two opposite angles. One fears that his enemy in death might have secrets which he does not know, and might come back and torment him. This is easy to understand, for there are ghost stories in all lands. But the fear of one's parents is not so easy to explain. After man gets to the age of introspection, we can see that in the dealings of the young with the old there is always the feeling that the old are out of date, and the young can hardly wait

until the parents have passed on, so that they can do their work in their own way. When success comes, all well and good, but when things seem to go wrong the question arises, Have you not forsaken the ways of your fathers? The oath on taking over the mastership of the household before the Ancestral shrine under the guidance of the father is, "I promise to walk in the ways of the ancestors faithfully." Changes of habits and ways of doing things are common the world over, and often the most filial son will do things in a different way from the father, as instanced in the use of improved tools and new machinery. When conscientious, he feels that the dead will understand, and so we see in the *Shinto* prayers the repetition of the phrase meaning that while the way of doing may be different, our hearts are true. Thus when man reaches the age of introspection it is most natural that he should fear the dead, whether enemy or loved parent, for it all goes back to the cry of the human soul, "Oh that we might only know what the dead are thinking about, and could be assured that they are fighting for us."

The desire to keep in touch with the dead for more ideal reasons has played its part also, and must not be overlooked. The loved and honored may be buried, but they cannot soon be forgotten. How to have the continued presence and guidance of these dead has had a part in developing the best side of ancestral worship, and in hero worship the world over. An old Japanese tradition says that the body of man is "the most revered phenomenon under the sun," and the "temple where the hero soul had once dwelt" was to be treated with respect and regarded with awe. The struggle for life and the

stress and strain of life are often a burden too heavy to be borne alone, hence the craving for the comradeship of the hero souls and loved ones who have passed on.

Not only comradeship with the dead, but the aid of the dead was sought in order to win in the struggle for life and prosperity ; hence the consulting of the dead for their decision about the various problems of life is seen still in Japan today in the consulting of oracles at the shrines and graves of the dead.

Thus these four yearnings of the primitive man, the desire for food by giving food, the desire for safety by appeasing the dead, the desire for comradeship with the loved and honored dead by sacrificial services and offerings, and the struggle for assurance in the battle of life by consulting oracles, are the four pillars around which the Japanese cult of the dead has grown.

It must ever be borne in mind that the Imperial family set the precedent of elaborate ceremonies in its effort to develop prestige, and that the common people soon imitated these ceremonies, and that along with this cult of the dead we are dealing with a civilization which has been based on the theory of the descent of Imperial ancestors from the gods, the belief that these gods and the dead ancestors are a living cloud of witnesses who ever chide, inspire, and comfort their obedient descendants.

The development of the cult of the dead is then from the low form where the passion of hunger is man's worst enemy, through the fear state, because of consciousness of a possibility of slackness in duty, into that comradeship where living and



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dead alike are working for the honor and glory of the Imperial ancestors.

In a study of the cult of the dead there are three dangers to be avoided. In the first place one is tempted to classify the dead as Imperial, hero and family. Such a classification would cause one to emphasize the kind of men honored in the ceremony. First, as to whether or not they were Imperial Princes, to be worshipped as divine and in a violation of the second commandment of Moses. In the second place, if the men were not Imperial Ancestors but famous men, the question of the moral standing of the men thus honored would be raised, and the stumbling block would consist in judging men of one age on the advanced standards of another age, that is, centering the attention on objectionable features in the morals of the men who have been, and can still be an inspiration in another sphere. In the third place, if the honored dead are of the immediate family, there is the danger of thinking of the kind of offerings, and of contrasting the beautiful flowers of the west with the food offering of the east, both of which function in the same way. For the dead of the east no more really eat the food offering than do the dead of the west actually smell the odor of the offered flowers!

The cult of the dead in Japan has functioned in many ways for the religious development of the people, but along with it certain historical by-products have grown and are classed as objectionable. This historical debris may be seen in the following list:

1. The fear of the dead, and its influence on the life of the uneducated.

2. The efforts to bribe the dead, to gain their secrets, since it is thought that the dead are more powerful than the living.

3. The feeling that the dead enjoy a life of physical satisfactions after death, leading to food offerings and physical concepts of the state of the dead.

4. The offering of paper imitations in lieu of real offerings, leading to the thought that the gods can be deceived.

5. The idea that the life after death is a life where the lusts of the flesh are satisfied, thus giving ground for the teaching that even the saint is not above physical passions.

6. The tendency to idolatry, or the service of that which is not God.

7. The emphasis on blood posterity as alone able to serve the dead, and the consequent encouragement to polygamy, concubinage, and the degradation of women.

8. The apotheosis of men who have been successful in *one* phase of life and most immoral in other phases.

The above objections have been gleaned from various writers on this subject, both in Japan and China. A careful reading of contested points will show that these features are the accumulation of the ages,—the result of low moral standards,—and not necessarily essential to ancestor reverence. If the Jews with their respect and regard for their ancestors could come through three thousand years of history, producing the great Jewish characters of the Bible, may not the Japanese in this twentieth century under the inspiration of Jesus make as great progress spiritually as they have made materially, because of their rich background in the better side of ancestor reverence?

The worthy impulses in the Japanese cult of the dead are :

1. Filial piety, which is the core of Confucian Ethics, the center of Japanese life, national and family, and also one of the great principles of Christianity.

2. Respect and gratitude for the faithful service of the dead, that they shall not have died in vain, by memorial ceremonies commemorating their deeds and inspiring others to service.

3. The group consciousness in the impulse to keep the family and the nation united, hence a social and nationalistic bond.

4. Interdependence of the members of a family or group, the stronger caring for the poor and weaker members, hence brotherhood.

5. The teaching that wrong doing is a crime against the cloud of witnesses, and not a mere individual affair.

6. The teaching that the unseen dead are interested in our success, hence a continual source of inspiration to all.

7. The teaching that the dead are ever present witnesses as a great preparation for the humble walk with the eternal, creative Good Will.

8. The consciousness that death does not end all, an ideal inspiration to help one to live such a life that his influence may continue to inspire others.

9. The deification of the dead, while not making them the Supreme Being, does help men to realize that there is, at least, a little good in each man if we but seek it, a democratic reverence for personality.

10. This deification of the dead with all their faults gives

confidence that God or some Alter will know and understand men's hearts.

Dr. Nitobe says, "There is self-contentment in *Shinto*. How can it be otherwise when death itself is conceived of as a deification, and when nature,—all its destructive forces not excluded,—is thought to be working for us?

"That the dead are alive somehow and somewhere, is the strongest faith of our people, and as long as science does not prove such a belief to be contrary to its discoveries and teaching, ancestor worship is not to be deemed as superstition. Illatively of this belief, we revere and venerate their memory. We do not carve their images as idols, we do not carry their remains as charms. Their words of wisdom we hear in the secret chambers of our hearts, their good deeds done in the body we bear in reverent remembrance.

"There are a few phases of our ancestor worship the significance of which is little regarded by the west. Christian Europe would be scandalized to be told that its religion is ancestor worship, and yet between Christianity and the cult of the forbears there is a strong link of human interest, which fondly traces one's existence to his parents and thence again to their progenitors and so leads ever upward, ascending from generation to generation, only to find rest in accepting as its ultimate source the Ancient of Days."⁽¹³⁾

This study of the cult of the dead has impressed the writer with the thought, so common to the east, that we are citizens of three worlds, the past, the present and the future. The oldest races of the world were so impressed with the importance of the present life and its food supply that the care of the

dead mattered very little to them, unless it should minister to make life more secure and the food supply more abundant. The middle state of development sees the mind turned toward the past and the effort to make life more secure and food more plentiful by trying to imitate the ways of the fathers, so that in this backward looking age the dead are given decent burial, and the care of the dead and regard for the past become the real duties in life, and we get ancestor worship. The third stage sees that a strict reproduction of the past is impossible and impracticable, and in the reaction turns its face toward the future, and there is a tendency to neglect the past with its dead and the present with its sin, sorrow and suffering. Then asceticism arises, discounting life as it seeks to make preparation for the next world the most important thing in life. The first stage lets the 'dead bury its dead,' the second burys its ancestors, and the third burys itself. But it is only as we unify life, and live, as it were, citizens of all three worlds, that life has its richest meaning. "For in the unity of its values, past, present and to come, a people finds its soul."

The Cult of the Dead in Japan has at various stages of its development emphasized all three phases of our life, and no doubt there are many to-day who are still under its spell as servants of the present and desire material blessings above everything else. On the other hand there are still those who would call the Japanese to a faithful reproduction of the past as the true way to life and happiness. Then there are those who are tired of the continual struggle for existence, and seek a solution in flight to a secluded monastery. But the Japanese, who has come to terms with the modern world view,

is organizing his inheritance, his environment and his ideals for a better world, and still feels that the Cult of the Dead has been and is the warp of Japanese life. A discriminating reverence for the past, a self-sacrificing loyalty in the present, and an inspiring hope for the future will bless men, their ancestors, their country and all posterity.

CHAPTER X

ANCESTOR REVERENCE

Ancestor reverence is the warp of Japanese life, permeating every aspect of it. If religion be defined as the 'conservation of values' then ancestor reverence is a kind of religion, for it certainly does conserve the values of the past of Japanese national life. In the chapter on the Cult of the Dead we studied the subject broadly but in this chapter we plan to study it as a phase of Shinto Patriotic Cult worship.

Ancestor reverence is not a distinctive type of religious life or of religion but a heart-longing which finds expression and satisfaction in every type of religion. Among the Jews this reverence for the past and the forefathers found expression in longing for the "Land flowing with milk and honey," promised to their ancestors. In China it is so much a part of all the religions there that we often read of the different religions being each defined as 'ancestor worship,' such writers neglecting for the moment the distinctive doctrines of each. Taoism is also a form of nature worship, while Chinese philosophical Buddhism, which denies a resurrection, has services for its dead; and Confucianism with its emphasis on the life here and now in its doctrine of the five relationships between living persons, has time and thought for the services for the dead.

In Japan it is much the same way, for in addition to the

naturism and the peculiar doctrines of the Shinto sects, the Shintoist has his particular way of serving the dead and keeping their virtues before the young. Buddhists, with their ideas of the next life ranging from the concept of purgatory on the one side to a no-soul theory on the other, have their days of serving the dead, and many priests make their living by selling candles burnt in behalf of the dead. Even the agnostic philosopher who has discarded, as he thinks, the superstitions of both Shintoism and Buddhism and has accepted western learning without the Christian content, has his own distinctive way of serving the dead and worshipping his heroes. The Confucianist in Japan bases his morals on the virtues of the dead and uses the memorial services in behalf of the dead to implant some new concept of duty. The Christian Japanese sees no reason why he should be forbidden to show his gratitude to the dead for the ideals of his life and to seek inspiration from the lives of the great of all ages who have died for home and country.

Dr. Nitobe, speaking on ancestor reverence says, "Our veneration of the dead (whatever its origin) is something far removed from primitive fear of ghosts. Neither is it a peculiar weakness of the east, for the west shares the same feeling, and however feeble an influence at present, you must admit that the ideal of Anglo-Saxon knighthood, Sir Galahad, the purest character in English literature, is represented as having his thought constantly fixed on his ancestor and the spirit of Joseph of Arimathea as ever guarding and guiding him."⁽¹³⁾

Dr. Nitobe's enlightened view and Christianized veneration

is of the ideal type, and shows that there is religious value in proper reverencing the past with its ideals and heroes. That fear of ghosts is still the prevailing idea of the most inferior and unsophisticated minds must not be overlooked, for the legends and tales connected with ghosts of the Hamlets and *Sakuras* show its influence even today. During the long ages of history, much folk lore and superstition has been discarded but still much remains of the accumulation of the past to be spiritualized in the evolution of ancestor reverence.

One illustration of the fear of the dead man's ghost which came under our observation is that of two men who were enemies. Of course each thought the other was wrong and ought to apologize, and neither would do it. One of the two took seriously ill, and his children were summoned to his bedside for the *shinunizu* (death water) ceremony. The other hearing of this ceremony sent in his request for forgiveness and asked that bygones be forgotten. The sick man after accepting the apology got well, to the surprise of his relatives and to the chagrin of his former enemy who immediately on hearing of his improvement sent a polite letter cancelling the request for forgiveness. The old feud was continued as before. The explanation was that a dead man's spirit was thought to have more power than the living, and the man left living did not want to feel that the dead would have an advantage which he would certainly use against him, and so apologized.

The constructive side of ancestor reverence is found in the life of the Japanese who are ever seeking to let the ancestors guide them in the straight and narrow way and to accomplish that which will mean the fulfilment of the dreams and ideals

of the ancestors. 'The spirits of the faithful live forever' (*Chukon Funetsu*) is a common phrase on ancestral graves, and the thought that "these dead shall not have died in vain," as the duty of each loyal son, inspires to noble living.

At one time the word was ancestor 'worship,' using the same word as is used in the worship of the gods, but now there has been officially proclaimed another word, ancestor 'reverence,' not *reihai* but *keirei*. This was done to teach the people the new meaning meant to be inculcated, and also incidentally to show the Japanese Christians that they could reverence the Lincolns and Washingtons of Japanese history and not break the second commandment.

Professor Hozumi of the Imperial University deals with this subject in his book on 'Law and Ancestor Worship.'⁽²⁶⁾ In Part III, he shows the relation and interrelation of ancestor worship and the life of the people. He sets forth the fact that the Japanese Government is spoken of in religious terms and not in political, and that this terminology comes from the influence of ancestor worship. The minds of the people are trained to feel that the ruler and ruled are given the task merely of continuance of the work of the ancestors, and in such a way as to be pleasing to their spirits.

There are two views at least on the best interpretation of ancestor reverence in Japan. Prof. Hozumi is anxious to show that it is something more than all men's respect for their dead. Prof. Asakawa is impatient with this and insists that there is no essential difference between this worship and the European's regard at the graves of his relatives where the stones and marks bear inscriptions addressed to the souls of

the departed, or expressing the sentiment of the living concerning them.

Prof. Hozumi bases his doctrine on facts. Their worship is more than is meant by the westerner, for family matters are not made known at the graves. In Japan all the important political events are made known to the Imperial ancestors at the various shrines throughout the land. That messengers are sent to *Ise*, the head Shinto shrine, to inform the former Emperors and to consult these at the most sacred places, shows the dependence of the Japanese on the guiding of the dead. These events include everything from the birth of an Imperial Princess to war messages.

The words used to designate the Emperor are all religious words; the word '*Mikado*' (honorable gate) means 'Door' with a capital 'D,' as he is the priest who intercedes between the people and the ancestors. He alone is worthy to put the crown on his own head at the Coronation ceremony before their ancestral Holy of Holies, the *Kashikodokoro*. He is the Vice-Regent of the ancestors, the Pope of Shintoism. The religious function of his office had been so emphasised that politics were left, until the Restoration, to ministers of State under the military rulers, the *Shogun*.

The Japanese Constitution, while its writers were guided by the models of western nations, is prefaced and interlined with phrases which show that the victorious past has to be reckoned with in all affairs of the government. The introductory words of the Imperial Rescript on Education will show the relation of the people to the ancestors and what we mean by 'interlined and prefaced by ancestor worship.'

“Know ye, Our Subjects: Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly planted virtue. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof.”⁽²⁷⁾

Then after expounding the new ideas of virtue and thrift meant to be inculcated in this new age, it continues:

“The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by their Descendants and the subjects, infallible for all ages and true in all places.”⁽²⁷⁾

The home or family life is not a thing in and of itself, as in the west, but is the succession of the life of the ancestors, and as such there is a real and moral obligation to be guided by custom and the many precepts contained in the teaching for the family handed down by the ancestors. The two laws which set forth the difference between a house established to continue ancestor worship, and one started by a division of the estate, show that these have a very different standing. For instance, “A person who has become the head of a house by succession cannot abolish such a house, except permission to do so has been obtained from the Court of Law for the purpose of succession to, or the reestablishment of the main house, or for any other just cause.”⁽²⁶⁾ On the other hand, “A person who has established a new house may abolish the same and enter another house.” The new house has no relation to the ancestors and can be abandoned at will, but the house which has obligations to the ancestors cannot break off these relationships at will, for this house is guarded by law,

and by the long-established custom of worship before the ancestral tablets in the family (Buddhist) altar or on the (*Shinto*) god shelf.

The marriage vow has much to do with the ancestors; the bride promises to keep the lamp burning on the altar of her husband's family; the groom promises to be faithful and to seek their guidance in critical times of life. The westerner, with no historical background, lives so much in the present, with no past to bind him, that his marriage is often no more than a contract between the two parties who have to live together. In Japan the bride marries the whole family, and must learn to please them all. This is seen in Japanese novels as contrasted with western novels, for Japanese novels start where American ones end, namely at the altar, but Japanese novels end with every member of the family understanding every other member and each attending to his own business. In the complex family life of Japan with father, mother, younger brothers and sisters in the home to welcome the bride, each must understand his place, for then and then only can they "live happy ever afterward." Marriage is not an end, it is a means, for the purpose is to supply the ancestors with those who will faithfully serve them, a son and heir being the great blessing sought. One Japanese has put it, "Marriage is not for the purpose of giving a man joy from the prattle of his children when he returns after a hard day's work, or to help him pass his old days in peace, nor to satisfy his passions, for all these can be and are supplied in other ways. Marriage is to serve the dead by providing a posterity who will be true to them and their ideals." In old Japan it

is said that concubinage had two grounds for existence ; first, to furnish the house with posterity by bringing in a concubine, the barren wife being kept also, like the calling of Hagar ; and secondly, to provide the sons other than the heir with temporary wives, for when the heir died the next in order had to become the head of the house and marry his elder brother's wife. These younger brothers were often married secretly, but most of them accepted concubines, or temporary wives, and raised up families of their own. The popular teaching of Mencius shows the trend of the Japanese mind toward marriage. " There are three things which are unfilial, and to have no posterity is the greatest of these." The unpardonable sin was that of not marrying, for to furnish on posterity would be committing a sin against the whole line of ancestors.

The influence of Ancestor reverence is seen in the treatment accorded to twins, whether boys, girls or one of each. In the family registration of the children, one of the two must be the elder and the other the younger. The children grow up with this distinction and the so-called younger must give the preference in all things to his twin. It is another of the " East and West Contrasts " that the child born first is the younger and the later child, no matter how many hours later, is the elder. The Bible illustrations of the Jews' treatment of twins is reversed. It is thought that the later one was conceived first and is therefore the first seed, the one to worship and serve the ancestors. Another case of historical evolution wherein origins are debated and not Christian evolution wherein men are inspired to become sons of God and joint heirs with Christ.

The question of the adoption of a son to marry the daughter, the only child in the home, and thus to carry on the work of the ancestors, is one of greatest importance, for it concerns the whole family, living and dead, and must be decided upon by the family council. Since woman is not given personality or responsibility, this means the intrusting of the *sacra* of the house to an outsider until a male child is born with the blood of the ancestors in his veins. This position of an adopted husband is a joke in many places, for he is like the proverbial henpecked husband. There is a saying, "Do not become a *yoshi* (adopted child) as long as you have an income of a pint of ricebran," i. e., any least means of support.

The question and grounds for divorce are wrapped up in ancestor worship. The east is known for the one-sidedness of its divorce, because it is only recently that a woman could get a divorce. The grounds for divorce are seven. The first is sterility. Of course many times the man is to blame, and this is proved when the woman marries another man and has male issue. Prof. Hozumi, in commenting on the *Taiho* Code, says that this sterility was defined as not mere barrenness, but failure of male issue. The second is adultery. This is independent of the moral issue involved in our minds, for it is not concerned with the number of concubines a man has, nor with the unfaithfulness of the woman who has given male issue, nor with the act itself, but from fear of mixture of blood, the cry being, "The Ancestors do not accept sacrifices from total strangers." The third is unfilial acts toward the parents-in-law on the part of the bride. The novel, *Namiko*, which has been translated into English, shows that it does

not pay for a bride to fall in love with her husband, for the mother-in-law will become jealous and make trouble. The other four grounds for divorce are loquacity, larceny, jealousy, and malignant disease, all of which are not thought of as wrongs in themselves so much as they are looked upon as sins which will bring the family into disgrace.

Double adoption takes place when there is no issue at all, and often where the practice of concubinage is looked down upon. In this case a young child, either male or female, is adopted, preferably a male, and in some cases, two children who, growing up as brother and sister, are afterwards ordered to marry. The family is bound to provide some one to serve the ancestors, and this is the court of last resort. In olden times it must be near of kin, then it was allowed as far as the fourth relation, and stories are not lacking of the flogging of men for adoption out of the clan. If the spirits will not accept sacrifices from strangers, surely they would be offended if an alien clan member offered them any sacrifices, for then the whole clan would suffer, a relic of clan taboo.

The inheritance of the *sacra* and of the property involved in succession is also wrapped up in the duties to the ancestors. In old Japan it involved the *sacra* or religious duties of the household, then in the middle ages it involved the continuation of the position of the family in the clan, but now in new Japan it involves the succession to property. In old Japan there was no division of property, for the eldest son got everything except in rare cases when a second son, too often a prodigal, was given a share to start up in business for himself. The eldest son never received the property for himself, but for



GIRLS' DOLL FESTIVAL DISPLAY.



BOYS' FESTIVAL DISPLAY.

(SEE PAGE 5).

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the upkeep of the estate and support of the whole family, including all his father's children and their wives, concubines and children. The task of being an elder brother carries with it a certain amount of authority, but involves many unpleasant and difficult responsibilities and is an unenviable position. But between the rigid authority of the elder brother who makes slaves of his brothers, and the indulgent elder brother who develops a group of parasites around him, there are the ideal families in Japan, where each has his proper place, where a community of interest prevails. Prof. Hozumi shows that this relation of chief priest and inheritor of the property in Japan is the same as existed in Rome, and quotes Cicero as saying, "Religion prescribes that the property and the worship of a family shall be inseparable, and that the care of the sacrifices shall always devolve upon the one who receives the inheritance."⁽²⁶⁾ The adoption of the best pupil to take the place of the son of an artist or business man in Japan, and the consecration of his talents to the ancestors, are well known by the long continuance of historical artists and business houses, and show how this has functioned in consecrating and sanctifying the best men to continue the best of the past. This has made Japan an exception to the rule, 'from shirt sleeve to shirt sleeve in three generations.'

The place of woman is fixed by the influence of ancestor worship which magnified the place of the male issue. Why should the mother be in subjection to the son she bore and for whom she has suffered much? has been asked again and again, and finds one answer in ancestor worship. Her child has the blood of the ancestors, while she has not; she is an outsider

as far as the ancestors are concerned. Woman's three obediences are, first to father, for he has the blood of her ancestors in his veins; second to her husband, for he has the blood of her adopted family; and to her son, for he, a male, has the blood of the family in his veins. Woman thus under the strict laws of ancestor worship is not on an equality with man, but becomes a servant in the home to bear the male issue. Ancestor worship is so interested in fatherhood that it has neglected the motherhood idea. The gods of Japan have not stooped to honor woman as the Greek gods did, and as does the Thibetan theory of reincarnation and the Catholic teaching of devotion to Mary

The early retirement of Japanese fathers is also connected with the question of ancestral reverence, for it teaches that the filial son will not permit his father to work when the son is able to do the work. Work was not honored in Japan. Heaven is thought of as a place of rest from all work, a great playground. The best way to understand this is in the use of words concerning the Emperor, whose life is supposed to be much like that of the next world. He never works; everything he does is "honorable play." Every student of life knows that early retirement means early death, and that is one reason why there are so few old men in Japan,—they retire too early. Marquis Okuma tried to change this concept by preaching his doctrine of living and working until he was 125. He lived to be over 85. "Rest and you rust, rust and you wear out." On the death of General Nogi, who committed suicide at the time of the funeral of the former Emperor, the present Emperor is quoted as saying, "Japan and our Ancestors need

men who will *live* for her and the ideals of the Ancestors."

Ancestor worship has functioned in old Japan, and can continue to function if it is used as a guide and not as a mold or pattern. Men everywhere seek to memorialize the dead, gone but not forgotten, and in every religion this heart beat finds expression in one form or another. In one it may be the fear of the ghosts of the dead, in another it may be the working of a repentant heart in an effort to appease the dead for wrongs committed, or the expression of love and gratitude for blessings and inspiration received from the dead. In any stage of society it might be the unselfish effort of the living to help the dead through the imaginary sufferings, because of the consciousness of sins committed by them, or selfishly, it might be an effort of the living to obtain the secrets of the dead, or it might be an effort to gain assistance in man's struggle for existence, either material or spiritual.

In the loss of his loved and honored dead, man is brought face to face with the great mystery of existence, and this reverence for and effort to serve the dead is an expression of the human heart in the quest for God.

The material food offerings and incense of the Oriental can be contrasted with the beautiful flowers of the westerner, but both are the expression of the same heart-longing to *do* something which will either serve the dead or please them. Well has Dr. Hozumi said: "To the western eyes the sight must appear strange of a Japanese family inviting their relatives through the medium of the telephone to take part in a ceremony of this (ancestor reverence) nature. Equally incongruous may seem the spectacle of members of a family, some of them

attired in European and others in native customs, assembled in a room lighted by electricity, making offerings and obeisances before the memorial tablets of their ancestors."

Let us note in passing that while the dead are called *kami*, a term used of the gods, ancestor worship does not mean that the dead are being worshipped as the Supreme Being, for the highest god, *Amaterasu*, is called *Omikami*, which means Great Honorable God. The Buddhist calls the dead *Hotoke*, meaning much the the same as we do in the term "sons of God" or "saints," a term used for all the sainted dead. A '*kami*' is different from Sons of God, from THE SON of God, and from God the Supreme Being. Ancestor reverence (*keirei*) is a better term than ancestor worship (*reihai*), and in helping the best leaders in Japan to make this distinction we would be serving our own cause as well. "The dead are not the Supreme Being, but Paul's cloud of witnesses, who ever witness our struggle and can and do inspire us onward and upward."⁽²³⁾

Ancestor reverence is the religious longing to gain inspiration from the saints and heroes of the past. Christianity, with its emphasis on the historical Jesus, calls us back to the days of his flesh, not that we may mechanically imitate them, too often a temptation in the history of the church, but that we may go forward to do that greater task which Christ has left us. Our task, in Christianizing the reverence for the dead and their influence in the lives of the living, is to find a Christian form of expression for this heart beat. This service can inspire and uplift the living and give them some measure of the assurance that the Christian has in the promise of Jesus, "Lo, I am with you always."

CHAPTER XI

BUSHIDO AND JAPANESE HONESTY

Were the subject of this chapter 'Bushido and Dishonesty' it would suggest a possible combination and contrast of characteristics among different groups of the Japanese, for while honor was the chief concern of the *samurai*, shrewdness was the chief characteristic of the despised merchant class. In all lands and among all people from primitive man to the civilized races, we find the extremes of virtues side by side. Witness the purification ceremonies of the Jewish religion and their bloody sacrificial altars; the internationalism of one American and the reactionary provincialism of another; the democratic politics of a university group and the bossism of a city Tammany. This list of parallelisms might be added to from all lands and people and we would have established our first point when we showed that side by side with the great moral teachings of the *samurai* it is possible to find the most cunning and smooth trickery of another group, the lowest of the merchant class,

The *Samurai* held themselves above money matters and insisted that the merchant was next to the lowest class of human beings. While we have these two extremes in Japan, we also have among the middle class, a class of idealists of the most practical type, the *Hotokusha*, the democratically controlled cooperative associations, composed of the followers of *Ninomiya Sontoku*. Therefore this chapter on Japanese Honesty

divides itself naturally into three divisions, first, the honesty of the lowest merchant classes; second, the honesty of the *samurai*; and third, the honesty of the *Hotokusha*, the great middle classes.

First, let us consider the darker side of this question of honesty about which so much has been written of the Japanese. This criticism got its start no doubt because of the charge that the "Japanese did not employ Japanese in their banks, that they had to use Chinese because they could not trust one another." The foundation of this story is that the Hongkong and Shanghai Bank, which has its headquarters in Hongkong, for the best working out of its policies, has found it wise to bring Chinese to Japan for their branch banks. In no Japanese bank in Japan are the Chinese employed in preference to Japanese. The second charge that they do not trust one another is not so easy to deny, for group life and group morality were the norm in old Japan just as they have been in all countries. In this stage of civilization each group sought to beat the other group, and felt that it was doing right in helping its own group to get the victory. We must remember that this merchant class was despised in old Japan and that they were trained only in group morality, more of which we treat later.

The *samurai's* treatment of the merchant class is much to blame for the merchants' being satisfied with their blackened name. No doubt the merchants felt that they might as well have "the blame as the name." Dening, in writing of the Japanese Characteristics, says, "The merchant, the userer, the middleman were regarded as the pariahs of ancient Japanese society." The *samurai*, to show his superiority, because he

never had to worry about the high cost of living since the Feudal Lord paid all his bills and that lavishly, never took change from any one no matter what the amount of the bill or how large the money handed out. He acted like the rich villain with much money in the play. The coolie in Japan will even today bring you the change to show his honesty, but he will be surprised and disappointed if you should take it and not reward him for his honesty by refusing it. To the *samurai* money was in truth the root of evil and often he never talked about it. "Money and honor do not travel together," he had been taught. Many illustrations were told him of merchants who had bought knighthood with gold, and of knights who had sold their birth-right for a few pieces of silver. This disdain of money and the free use of it gave the merchant class the idea that the *samurai* was to be robbed of his money in as many honest ways as he could, and our merchant then developed various ways of relieving the *samurai* of that of which he did not know the value.

This treatment of the *samurai* can best be understood when we recognize that Japan was a land of various groups fighting one another, and that within these groups there were still smaller groups who were not bound together by any moral ties. In fact it seemed that each member was seeking the good of his own smaller group. A *samurai* was respected as a *samurai* by other groups, and while he could expect honest treatment from a *samurai*, he could not expect moral treatment from the other groups or classes. "The good of their own group was the paramount thing in all this system."

That the morality of the group was confined to the smaller

group is witnessed in the way the ideal community of old Japan, the *goninkumi* (five family group), founded by *Uesugi*, worked for the members of one group against another, yet within the group religiously protecting the weak and unfortunate. The *nanushi*, as the representative of the lord of the soil was called, was responsible for the conduct of the peasants. He was appointed to his office and received compensation from the lord of the soil, but there was, sometimes, a voice given to the peasants as to which one of their number should hold this important office. From all that can be said about the good lords of the soil, the records show no case where the *nanushi* robbed the people for the benefit of the lord of the soil. Many are the cases recorded where the *nanushi* would pay the taxes of the delinquent members of the group out of his own pocket, and of his deceiving the lord of the soil so that the taxes would be abated. A good illustration of the way it was often done is seen in the treatment accorded the inspector sent to see the crops so as to levy the tax properly. It was the *nanushi's* duty to take the inspector around the fields, but he would make it convenient to entertain his guest or for various reasons fail to take him around so as to see the rice in the morning when the field looked its best, or else the upper road or path where it would show off to the best advantage, would be bad and in need of repair, so that the rice must be viewed from below. This trickery would save the people many bushels of rice.

The preying of one group upon another of the same race or even of another race is not limited to Japan; it is a primitive trait and is found among all races and classes of men even

now. Proselyting among the denominations in Christendom is a first class illustration of this. To judge Japan where the group has been the standard, by the western nations as tinged by their idealists with internationalism, is not fair to Japan. It is like that criticism which is based on judging pre-war Japan on an after-war conscience. It is like accusing the present day Jews of the sins of their ancestors in stealing the jewels of the Egyptians.

Nations as well as individuals must be judged according to the standard under which they are working as well as under the standard of the people with whom they have intercourse, which means a continual readjusting and creating of new standards. History gives us records of different nations striving for foreign commercial supremacy, having to meet and overcome by a national propaganda and educational policy, the accusation that "*all* their merchants are dishonest." England at one time had a standard for Britians and another for other countries, and had later to admit the honesty of her best merchants impeachable. Germany spent twenty years in overcoming the bad reputation of her first foreign salesmen. America had to meet the problem within her own boundary, for some of her merchants marked their goods, "made in Germany." Mr. Y. Hoshino, a leading banker in Osaka, says: "The concept of Japanese honesty which is, by the way, influenced and formed by the Chinese (Confucian) ethical idea and Buddhist philosophy, is far more advanced in some cases than that entertained by the English a century or so ago."⁽²⁸⁾

Japan is coming to the front and history is only repeating itself in demanding that she prove the sincerity of her best

merchants, (no nation can vouch for all the acts of all her sons), and at the same time she must show that her honesty is not a group concept but is based on international standards of mutual cooperation.

Dishonesty by theft of any kind was severely punished in old Japan if it happened within the group, often punished by death. The *goningumi* in its working and in its punishments gives us a good idea of the severity ordinarily meted out to offenders. Even in those good old days shame or loss of face was the severest punishment.

"Theft and petty offences were punished by tying the offender to a post, smearing his face with oil and lampblack, and leaving him to the scoff and taunts of children and passersby. When released, a jeering crowd followed. Nor did the disgrace end speedily, for it was almost impossible to remove the stains."⁽²⁹⁾

The severity of the group is found in the treatment accorded a drum repairer. The repairman was short of funds and pawned a drum left for him to put in a new head. The owner came for the drum before it was taken out of pawn and when he discovered the matter, reported it to the head of the group. This headman feeling the disgrace of the group, had the attendant take the guilty man behind the house and cut off his head. The head man then took the severed head to the owner of the drum to atone for the dishonesty of one of his group.

Group honesty was the rule and not the exception among these early Japanese. One writer speaking of this says, "Our merchants of the feudal period had one (a sense of honesty) among themselves, without which they could never have de-

veloped, as they did in embryo, such fundamental mercantile institutions as the guild, the bank, the bourse, insurance, checks, bills of exchange, etc., but in their relations with people outside their vocation, the tradesmen lived too true to the reputation of their order."

It is interesting to note the development of the word honesty among the various groups in Japan. At first it meant merely faithfulness to the group interests, but in the case of enemy property it might mean the stealing of things for the good of one's own group. This has been called the code of the warriors, but not so in Japan, for the *samurai* was never tempted by property or money, that is, they were not given to looting. To the knight, honor was the meaning of honesty. The mechanic was interested in producing tools which had honest material and workmanship in them. The farmer held that honesty meant full measure. But the merchant, who was thought to get the best of all bargains, was expected to deceive the people. Because of this all Japan will admit that "loose business morality has indeed been the worst blot on our national reputation," and at the same time that what Japan needs is a strong national morality to prepare her for international relationships.

Many strong words are used for honesty and show an attempt to develop this trait in Japan. *Tadashii* is the regular word meaning 'righteous.' The Chinese characters used are *shojiki*, *sho* being the word 'righteous,' and *jiki* being 'direct' or 'personal,' both together giving the idea of 'personal righteousness' or 'direct dealing,' 'right dealing.' *Jitsugi*, gives us a combination meaning 'real justice,' or 'righteous-

ness.' *Chujitsu* is a common word which means 'heart reality.' A very strong word but not often used is *jikihakuteki*, meaning 'direct white dealing.' Getting honesty tied up with a man's heart, it is no wonder that the *samurai* "prefers instant suicide to a reputation on which doubt has been cast, however falsely." In Osaka a good honest stock broker, filled with public spirit, gave a million dollar public building to the city. A fellow broker was jealous of him and his success, and accused him of the misuse of his clients' funds. The benefactor killed himself to vindicate his honor.

The unfavorable reputation of the Japanese has been made by the worst of her citizens who were the first to trade with the despised foreigner when he forced his way into her ports. A self-sufficient people did not realize the opportunities knocking at their door in trade and commerce with the west. The *samurai* have now seen these opportunities and have sought to remedy their past mistake of allowing their worst citizens to represent them in the new international export and import business. Each year sees new recruits from among the *samurai* going into business not only to redeem the reputation of the nation but also to make money. But it must be noted that many a fortune has been wasted through the inexperience of these men who were trained never to take change from inferiors and never to seek the better end of the bargain.

A few of the conflicts being aroused in the moral world of the *samurai* might be of interest. Propriety, i. e., the proper relation and respect toward inferiors and superiors. "In the business world there is no such thing as high talk and low talk; all men are to be treated alike." Another side of this

propriety is the question of speaking the truth or being polite; the Japanese holds that to tell people what they want to know is not only more polite, it is the most humble attitude. The westener is cocksure of his knowledge, while the eastener is just as sure of the relativity of all knowledge, for he has learned that so often what we felt was true is soon found out to be only part truth, therefore humility in the presence of others is more to be desired by the *samurai* than a bold honesty. Another conflict is between the man who acts clever and the one who talks clever. The practical side of the *samurai* prefers a man of few words, one who may be awkward in speech but clever in deeds; hence the polish of the business man impresses him as being very superficial.

The emphasis placed by the *samurai* on saving one's face has had a strong influence in controlling his conduct, for the "*samurai* must have good sense enough to keep his name honorable." But to the other groups in Japan it has meant, so often, that one must be shrewd enough "not to be caught."

To show the spirit of the *samurai* toward business, the following quotations from letters of a *samurai* to his son will be of interest.

"To the *samurai*, first of all is righteousness, next life, then money. Life is dirt as compared with righteousness, money is contamination. In the good old days the joy of the *samurai* was talking battles and plans of war. Nowadays, the young men talk of loss and gain, of dancing girls and harlots and gross pleasures."

"There is such a thing as trade, see that you know nothing of it. In trade the profit should always go to the other side.

To be proud of buying high priced articles cheap is the good fortune of merchants, but should be unknown to the *samurai*. Let it not be even so much as mentioned. The *samurai* must have a care of their words, and are not to speak of avarice, cowardice or lust."⁽³⁰⁾

With such ideals in their heads, is it any wonder that many estates were swallowed up in the transition from old feudal Japan to the new industrial Japan, and in the attempt to make business men out of knights?

In re-defining honesty Japan is again at the cross roads, for she is now entering into industrialism, probably too fast for her *Bushido* trained men, her philosophically trained leaders of the intellectual class, and for the new inter-group life. Whether "Honesty is the best policy" or "Honesty is its own reward" will win out is a matter of conjecture. But the *samurai* who is fond of a fair fight will insist on a clean fight in the business world. The soul of the *samurai* is fast being tried as he seeks to bear his share of the responsibility of the bad reputation of his people, but when he gets down to the task in earnest, we may rest assured that his love of a good fair fight will insist on honest ways in business. Then Japan will be like Germany who in twenty years silenced the cry of the nations against the dishonesty of the German merchants. No longer will she be ashamed of her brothers trading in the world, for as a *Bushido* saying has it, "the root of her morals is found in the training of honorable men."⁽¹³⁾

The third side of Japanese life is the formation of the co-operative guilds or associations. Here we find the real teaching of the Japanese on "honesty," as the westerner uses the

word. Among the groups and among the *samurai* the usage was different, so much so that many misunderstandings arose. But in these cooperative associations the word used for "honesty" means "right dealings," and not honor or group spirit. *Ninomiya Sontoku*, the founder of these guilds for mutual help was a poor boy and, in the real sense of the word, a self-made man. His father and mother both having died while he was yet young he undertook to raise his younger brother and restore the ruined property of his father. His uncle was opposed to the boy's ambition to learn the classics, and the hardships he had to undergo to get any learning inspired those who read of them. The experiences of his life trained him to become the practical economist he afterwards became. His own success in restoring his father's home won many disciples, and as his fame spread he was called here and there to help people back on their feet. The places which he visited got the spirit of his life and formed what afterwards became known as the *hotokusha*. Cooperation among the members is the purpose of these organizations, and they are found in all parts of Japan; in fact they have become much like the lodges in America and furnish most of the religious and social training for their members. To neglect the work and influence of *Ninomiya Sontoku* is to miss the secret of the success of Japan in her forward movement. The *samurai* may give soul, but it is the member of the *hotokusha* who gives self-reliance based on proper cooperation. It must be remembered that this great personality died just twenty years before Perry first entered Japan to open her to western trade. No doubt this fact suggested the title of Dr. Armstrong's book on

Ninomiya and his work, "Just before the Dawn."⁽³¹⁾ For a fuller study and for translations of the teachings of *Ninomiya* the reader is referred to that work.

The core of *Ninomiya's* teaching, as set forth in one of the ten purposes of the organizations, is the "Advancement of Commercial Morality." This man and his work is responsible for the great preparation of Japan for the goal to which she now aspires, the commercial supremacy of the Far East. Honesty, hard work, and cooperation were thoughts and real concepts before the Restoration of 1868. The four virtues of these *Hotokusha* societies are all commercial qualifications as contrasted with the soldier qualifications of the *samurai*. The four key words are "truthfulness, honesty, sincerity and industry." Sincerity is found in the code of the *samurai* also, but experience shows that membership in the societies is limited to those who are sincere in being "honest and industrious," and a loan of money was not to be made until "the character had been thoroughly tested." No help was to be given to those who sought to "avoid the consequence of idleness and extravagance." The persons who are "spendthrifts, irreligious or disloyal, those whose sole object is clearly only their own welfare, should not be helped or admitted to membership."

A translation of some of the poems used by these societies will show how righteousness and honesty have been blended in their thought life :

God dwells in the honest head.

If true in heart, the gods will bless

Even the man who does not say prayers.

If a man is not ashamed before God,

Then his heart is true.

Clean hands before men and a pure heart
 Before God, prove one's sincerity.
 The sincere man seeks and has communion
 With the unseen God.
 The mighty God, the Soul of the universe
 Sees the good and bad of man's innermost soul
 And brings all to the light.

Ninomiya was opposed to the religion of his day because it was too 'other worldly' and too impractical for him. He felt the spiritual pull of the Unseen and when burdened would spend time in prayer in one of the temples nearby. Much like Lincoln, he was a praying man but a non-church (temple) goer.

Writing of the happy discovery of these cooperative associations Longford says :

"It is difficult perhaps for us, with our ideas of the Japanese character in commercial matters to believe that societies which made loans merely on personal security can continue to flourish in the long run."⁽³²⁾

This leads us to emphasize again the fact that while the key word of the *samurai* was honor, there was in Japan before she was opened to the west, a class whose great emphasis has always been on honesty. This was not a group morality type of honesty but an inclusive type of cooperative goodwill, a fine group consciousness, developed around man's duty to men in contrast to the *samurai's* personal honor.

The *samurai* on committing *harakiri* for supposed dishonesty would say, "I will open the seat of my soul and show how it fares with it." "See for yourself whether I am polluted or pure of soul." But the *hotokusha* members felt that *harakiri* was often the result of being caught in dishonorable dealings

and was done to save one's face, and not because of a deep sense of honesty. These *hotokusha* members would often sign a note with only their personal security, but would endorse the note with one of the following: "You may mark my face with lamp black on my failure to pay," or "I agree to pay or be publicly disgraced for non-payment," or "You may publicly announce that I did not pay if I fail to do so." Many other quotations of their endorsements might be given but this is enough to show that right dealing with their fellow men was the summum bonum.

The old group morality which 'did' the other groups, the trickery of the merchants despised by their own countrymen, and the *samurai* honorable to himself but a poor business man, these have given Japan a black name abroad, but the organizations of these cooperative associations throughout the empire is proving to be Japan's salvation in the commercial world. The *hotokusha* bases business morals on the sure foundation of "thrift, honesty and self-reliance." The *samurai* has seen the poverty of soul in military discipline and has adopted as his "tripod of morality:— loyalty, filial piety and honesty," changing his word 'honor' to 'honesty,' and 'loyalty to master' is now 'loyalty to the ideals in the community of interests.'

The Golden Rule in business is a challenge that is being accepted by the business men of Japan, for it is based on international and interracial goodwill. To the two words of the once contending groups, 'honor' and 'honesty' is being added a third 'service.' The new Japan with this unification of ideals, that of the *samurai* in 'honor,' the *hotokusha* in 'honesty,' with the Christian ideal in 'service,' will sing a glad and a long 'Amen' to President Coolidge's inaugural economy program:—

"I favor the policy of economy not because I wish to save money, but because I wish to save people."

CHAPTER XII

THE DEVELOPING CONSCIENCE

One of the modern practical philosophies introduced from China is *Oyomei*, sometimes called *Yomei*, and in China known as Wang Yang Ming. This philosophy was Japanized by *Nakae Toju*,⁽³³⁾ one of the greatest personalities of Japanese history, and is offered by its proponents as a world religion. It is a monistic, democratic, idealistic, social-regenerating type of thought. Uchimura says that it is "progressive, prospective, and promissive." It is optimistic and encourages perseverance, for it is a well established fact that *Yomei* has never produced from among the Japanese a timid, fearful, conservative and retrogressive type of mind.

Press right on, though the ways are dark ;

Skies may clear ere thy course is done.

Sincerity's own realm is one's secret chamber.

Strong there a man is strong anywhere.

The great *Saigo*, the hero of the Restoration of 1868, says in his definition of civilization, "It is the effectual working of righteousness and *not* magnificence of houses, beauty of dress, and ornamentations of outward appearances." This great man, *Saigo Takamori*, a military officer of the highest order and degree, never held Napoleon in his dream but constantly looked upon George Washington as his ideal. Service for his country and not personal ambition is what *Yomei* had taught him.

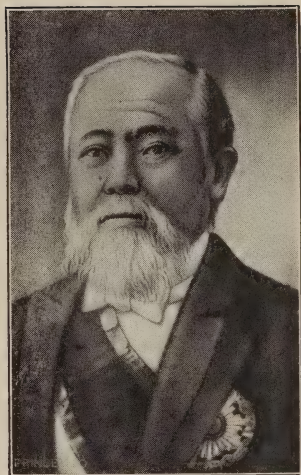
The democratic tendency of Christianity was opposed at first in these words, "This resembles Yang Mingism; disintegration of the Empire will begin with this." *Uchimura*, one of the leading Christian workers in Tokyo of the non-church type, is very proud of the fact that "to the call of the Christian Admiral from America, knocking from without, there responded from within a brave upright general trained in *Oyomei*, 'a reverer of Heaven and lover of mankind'." Hear him again, "Wang Yang Ming, with its great doctrine of Conscience (*ryochi*) and benign but inexorable Heavenly laws, was a great preparation for the teaching of the lowly Nazarene."⁽³⁴⁾

Walter Dening, writing on the influence of *Oyomei* in Japan, says, "Though in the ranks of the Japanese followers of Chutz there were numbers of insignificant bigoted traditionalists, the same can not be said of those who adopted *Yomei's* views. They were a class of fine specimens of Humanity, abreast if not ahead of the age in which they lived. No system of teaching has produced anything approaching such a number of remarkable men. If a tree is to be judged by its fruits, Wang's Philosophy in Japan must be pronounced one of the greatest benefits that Japan has received from the neighbouring continent, though not a little of its power in Japan is to be traced to the personality of the man who was the first to make it thoroughly known to his fellow-countrymen, *Nakae Toju*."⁽³⁵⁾

Toju is known as the Saint of Omi, and is a very unique personality. It would take a book on his life to make the real spirit of Japanese Yomeism fully understood, but the limits of this chapter forbid a sketch of his life.⁽³³⁾ A man



SAIGO, OF THE RESTORATION.



ITO, OF CONSTITUTIONAL JAPAN.



NOGI, OF PATRIOTIC,
WESTERNIZED JAPAN.



TOGO, THE NELSON OF THE
JAPAN SEA BATTLE.

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devoted to his mother and his own village, seeking to apply the teaching of the great Confucius to the lives of his fellows, a hater of the Buddhist priests and their unholy lives, a village teacher with select students around him, had so influenced the life of the whole country around that each man loved his neighbor, and honesty and order so ruled that people never locked their doors, nor was theft known. Many are the illustrations to show that even the horsemen carrying passengers on the main highway to Kyoto were famous for their honesty. One such story is told as the means of getting *Toju's* best known disciple *Kumazawa Banzan* interested in going to him.

Toju was a thorough democrat and held that the humblest man differs in no way from the noble in his capacity to become a *seijin* (saint), yet he "never let the idea lead him into extreme individualism."⁽³⁶⁾ Probably what gave him his democratic ideas was the saying of Confucius, "From the Emperor down to the commonest people, a man's chief aim is the right ordering of his life." Yet others insist that he had ideas of this kind long before, but that it was *finding* this in Confucius' teaching which confirmed his own ideas. One of his great dislikes for Buddhism was its pessimism and seeking to get away from the world; he held that all nature is fighting for us and was insistent on upholding the social order and in working for democracy with an optimistic mind.

Dr. Inoue, in commenting on this point, shows that it was a kind of Japanese filial-piety-democracy. "Imbued with the social teaching of Confucianism, he aimed at the reformation of society, but his ideal of human equality does not make light of relations of subjects to lords and of children to par-

ents."⁽³⁷⁾ On the whole, *Toju's* teaching is concerned with this present world. He insisted upon "the necessity of distinguishing between the unchangeable essentials and their changing application."

Nakae, in commenting on the Great Learning (*Dai-gaku*), says, "In ancient times the ideographs for *hito* (man) and *tami* (plebs) were not interchangeable. Persons of rank were called *hito*, persons without rank were called *tami*. Rank is determined by man. When men are born they are all rich and poor alike, Heaven's people, *tami*. Hence *hito* implies an artificial limitation, *tami* implies no limitation."

In other words it is the law of heaven that men be not ranked. Each should seek to develop in heaven's democratic and not man's autocratic way.

"Revere Heaven; love people," summed up *Nakae's* view of life. Just what conceptions he had of heaven is not easy to determine, for his key word "*ryochi*" has a large number of the heavenly functions. We do know that he knew heaven to be all-powerful, unchangeable, and very merciful, and its laws to be all-binding, unassailable and very beneficent, for his words and life abundantly testify to this.

Dr. Inoue calls this "*ryochi*," subjective determinism. Hear *Nakae* on it, as distinct from law. "The truth '*ryochi*' is distinct from the law. Many taking one for the other are greatly mistaken. The law changes with time, even with saints in their own land (China). But truth is from eternity. Before the name of virtue was, the truth was and prevailed. Before man was, the space had it, and after he will have disappeared and heaven and earth return to nothingness, it will

be. But the law was made to meet the need of time. When time and place change, even saint's laws if forced upon, are injurious to the cause of truth."⁽³⁷⁾ This *ryochi*, or everlasting truth, is a heavenly gift and dwells in every man to a certain degree. Even the thief or murderer will save a drowning child or some one in danger. This innate in every man good or bad is heaven itself. Heaven and our mind are of one origin, and the more enlightened we are the more *ryochi* or *jotei* dwells in us. In talking about the working of this *ryochi* in us he uses three words '*meitoku*,' (distinguished virtue, key word in Dr. Inoue's system), '*Jotei*,' (the upper Emperor), and '*chichi*,' (attainment of knowledge).

His knowledge is derived and hence is immanent or intuitive, for he says "The Kingdom of wisdom is within waiting for experience and the need of action to bring it to light." This gift from heaven is ever to be man's guide, it is a purely individual matter and not the result of another's experience, for he says "Deal with heaven and never with men." "Do all things for heaven's sake." When things go wrong, "Blame not others, only search into the lack of sincerity in yourself." "He that follows the heavenly way abuses not himself even though the world speaks evil of him, neither thinks he himself sufficient even though they in union praise his name." "The purification of the heart was the first and main point of study," for "More real good was to be achieved proceeding straight to action under the guidance of conscience which was Heaven and All, than in indulging in idle talk about the subtlety of human nature."⁽³⁸⁾

This *ryochi* (good wisdom) of *Nakae Toju* has about thirty

different attributes and functionings, and is at the same time the essence of an individual nature and the real entity of the universe. Dr. *Harada* calls it pantheistic with a tendency to idealism. The union of self and universe makes it a monism, for while it has had *ri* (abstract principle) and *ki* (concrete principle), *Toju* insists that they are inseparable and therefore one.

The following list gives some of the uses and meanings of *ryochi*:

Tensei, or heavenly nature.

Honshin, or original heart.

Ri, the law or reason, the spiritual element.

Tenri, heavenly reason.

Ki, passionate, formative element in this world to supplement *Ri*.

Kokoro, mind.

Doshin, duplicate or corresponding heart. (Unified heart with heaven).

Shinga, the true self.

Makoto, truth.

Hitori, the One or Absolute.

Meitoku, enlightenment, enlightened virtue.

Chu, the central principle, the mean.

Ko, filial piety as universal principle.

Tenkun, princely friend.

Michi, the way, or logos,

Zen, the summum bonum, pure, unadulterated.

Setsuraku, timely bliss.

Komei, pure light.

Jin, benevolence.

Rei, propriety.

Zenchi, omniscience.

Kodai muhen, omnipresence.

Chosei fumetsu, the everlasting.

Seijin, the holy man, the sage, saint.

Nyorai, attainment.

Shotenchi, microcosmos, the lord of man.⁽³⁹⁾

The above is not complete but will give an idea of the wide use of the term and therefore its similarity in use to our word "conscience," for it includes both the immanent-spiritual and the empirical. Heaven tells you what you ought to do under any given circumstance and hence that is the appropriate duty for you. Accepting this guiding, your obedient action brings you in harmony with heaven. Be true to your inner self and be free.

Toju was a follower of *Shushii* before he studied *Oyomei* and it would be of interest to have a comparison of the two at this point if our space permitted it. Dr. T. Inoue has made a very interesting comparison and offered many comments on the two systems. Mr. Galen Fisher has produced an excellent monologue on *Nakae* and published it in the Transactions of the Asiatic Society of Japan. Dr. R. C. Armstrong has a book dealing in a splendid way with this same philosophy, "Light from the East."

The reason that this teaching of *Yomei* spread among the common people was due to the fact that *Shushii* was the philosophy of the ruling knights, and the people were opposed to anything authorized by the *Shogun*. "A gospel of democracy

ran through the lower social strata because of the opposition of the officials. This opposition helped *Toju* to espouse the cause of the common people, not against the government but as having an opportunity to develop heart learning and proper living. He stood for the right of protest against a bad ruler and was true to the teaching of Confucius in that, for he had taught, 'a ruler should rule only so long as he carried himself as a ruler should'."

"True learning is to so understand the explanation that our actions shall be like the actions of the sages and our hearts like theirs, and hence the true learning is called heart learning, *Shingaku*, (play on the words true and heart), hence sage learning, for by its help the common man can become a sage."⁽³⁸⁾

Nakae's world theory is monistic with, as we have said before, an idealistic tendency. "The universe, heaven, earth and man, are all one, and the study of them is the supreme true happiness, to teach this is called the true teaching, to learn this is the true learning."

God is called *Jotei*, Shangti of the Chinese, meaning the upper ruler, not personal or anthropomorphic, but a reality which may be called the world-soul, an infinite and truthful Sovereign, with *ri* and *ki* his cooperating attributes (thus *Toju* overcomes Shushi's dualism). *Toju* is Hegelian in his saying, "Our mind is the universe, heaven and earth and the four seas are all within our minds."⁽³⁶⁾

The various words used for *kami* (God) are of interest.

Ten, heaven.

Kojotei, divine sovereign.

Taiichi Sonshin, The only great Revered Divinity.

Taijoten Sotaishin, The only great Revered Divinity in
Highest Heaven.

God is the father side of *Ko*, filial piety.

God is the companion with whom man aspires to union.

God is the creator with infinite benevolence and love.

God is the punisher of evil.

God is the Lord of the world, the Macrocosmos, and *ryochi*
is the lord of man, the microcosmos.

God is the world spirit, "the great spirit of the universe
which fills all the sky, calm, imperturbable,
the source of all things."

Uchimura in speaking about *Saigo* says of him and his religious life, "*Saigo*, a slow, silent, childlike man, he seems to have been mostly alone with his own heart, where we believe he found One greater than himself and all the Universe, who held secret conversations with him."

Moral discipline is emphasized even so far as to brand learning as not only unnecessary, but as even harmful. "*Nakae* raves against the book of moral laws, and all other books are worthless."

The starting point of morality is in the word *chichi kaku-butsu*, "attaining wisdom by correcting the senses," and in his comments on this we can see the influence of the Yaga of India. "Rest in the Highest excellence." Attain supremacy for *ryochi* over the selfish will, and make the five senses, the five processes of seeing, speaking, hearing, thinking and appearing all correct.

Inoue says that *Toju* belonged heart and soul to the ideal-

istic school. "Moral worth inheres in our heart and not in our acts. Every act centripetal to *ryochi* is good, and every act centrifugal from *ryochi* is bad. In distinguishing good and evil, if we revere the inner divinity it will prove to be the best teacher."⁽³⁷⁾ Good and evil do not form a dualism, but are part of the monism, the evil being accumulations to be thrown off. "It is better for the mind to be empty (not biased), since any accumulated knowledge hinders its natural action in reflecting things truly as they come." Fisher says, "This is like Spinoza's 'knowledge is inborn,' Kant's 'transcendental knowledge,' Vedantic 'attainment by self-knowledge,' or Socrates 'know thyself'."⁽³⁶⁾

Read this verse to show the self imprisonment men bring on themselves.

"A prison there is out of prison
Large enough to take in the world,
Its four walls, love of honor,
Of gain, pride and wish.
Alas so many among men,
Chained therein, mourn evermore."

"If to cherish virtue is our aim, we are to do good day by day. One good done, and one evil goes. Good daily done, evil daily goes. Like as the day lengthens the night shortens, we persevere in good, and evil all disappears."⁽³⁴⁾

The law of the universe is natural and inclusive. "Hence he only keeps it who makes it his aim to fear and serve heaven. Heaven loves all men alike, so we must love others with the love with which we love ourselves."

Evil is punished by *Jotei* according to the law of cause and

effect. "There are six curses, viz. first, doing evil with a bad heart, and being cut off in the midst of life; second, illness; third, poverty; fourth, sorrow; fifth, the willing choice of sin; and sixth, knowing the truth and acknowledging it but not obeying it. These are the six punishments, the way of heaven always decrees to the wicked."⁽³⁶⁾

Toju is asked if laws many or few should be promulgated for the correction of sin and the control of the wicked. He replies :

"All depends on times and circumstances and ranks. We can-not decide once for all. The heart of the ruler is of first importance. Since the subjects imitate the ruler, if he is good they will be virtuous even without laws; but if he is bad, laws are useless and some times evil increases with severity of punishment, as dirty water becomes dirtier with stirring and clears when left undisturbed."⁽³⁶⁾

Dr. Inoue in his review of Nakae laughs at this idealistic world view and says that it would not do in this complex world of ours, but Inoue is too literal and certainly does not appreciate the spirit and the truth taught here. We are learning that severe laws do not make for remaking men; a better way is needed than looking down on the poor sinners.

It is of great interest to note the attitude of *Nakae* when his *ryochi* (good conscience) and *koko* (filial piety) conflict. According to the custom of the time he married the wife his mother selected for him, and his mother felt her responsibility. The wife did not improve in looks with age and the mother was greatly disappointed and wanted him to divorce the wife and get another. Ought he to let his mother decide things for

him, or seek his inner guidance even in the question of a wife? He refuses to send his wife away and remarks, "Even mother's word is not in force if contrary to heaven's laws."

This filial piety *koko* of *Nakae*, in the words of Knox, is described as "a transcendental principle, eternally existent, but expressed and applied in human relations." We feel sure that had *Nakae* been trained in the present day social psychology he would be able to say with Ames that religion in its best sense is the synthesis of the human relationships, as guided by the highest social consciousness.

The Japanese are not imitators who take everything and use it in the way they get it, they *adapt* everything to their own environment and ideals. Filial piety of Confucian teaching is broadened into loyalty. "Of all virtues, *Toju* puts filial piety first, and his teaching deserves our assent. This *ko* is at the heart of ancestor worship and is most highly prized where ancestor worship prevails." "The destiny of the race is determined by the strength or weakness of *ko* (filiality). As this generation recognizes its ancestors, so our descendants will recognize us, and thus promote the ever glowing glory." "*Chu* (loyalty) broadens and fills out *ko*. Especially is it true in Japan that filial piety implies loyalty. For since the whole nation is like one family, our attitude to the head of the nation corresponds to our attitude to the head of the house. The nation is just the family expanded." The Emperor is the great father and the Empress is the ever-loving mother of the people. Thus it can be seen that *Nakae* puts the emphasis on filial piety and that it was the later writers who read into his writings the larger meaning which now puts loyalty to the Emperor

and Ancestors above the family filial piety, so the order *now* is first loyalty, and second filial piety.

Self-reliance and independence are also products of this school of thought in Japan. *Nakae*, trained in the school of hard knocks, wishes for his own children the blessings which come from meeting the crises of life with the guidance of *ryochi* and with faith in the victory of right. His famous poem on this subject, translated reads :

Does the world know our family law?

We leave not substance to our children.

Men he divides in two classes, those bewildered and those enlightened, and he desired that his sons become enlightened men by meeting the problems of life with a good conscience. Passion and moral doubt overcloud *ryochi* and it is the duty of all to learn to let *ryochi*, i. e., right thinking, guide all acts and decisions. The institutions of life are secondary to him, men are first. "Whatever be the ways and institutions we speak about, they are not important unless there are men to work them. Man first and then the working means."⁽³⁴⁾

Culture or the organization of life so that *ryochi* does its work faithfully, is a source of which wealth is an outcome. "The small man aims at profiting himself, the great man, at profiting the people." This virtue is a result of self reverence, for *Nakae* says: "The center of the superior man is within. Conscious of the friendship of the divine light of heaven and earth, he acts with self-control because he reverences himself." His doctrine of cause and effect is not mechanical but a kind of "as a man sows, so shall he reap" idea. "Pain and

pleasure only from one's self proceed, hell and paradise are by the heart decreed ; " i. e., by the choices made.

Wrong choices may be corrected and rectified and then must be retained only as values and not as ghosts to haunt us. "Repentance is the road which leads from misfortune. One should not brood over a misdeed too long after repenting and making amends. When we recall our misdeeds, after experiencing a change of heart, they should seem unrelated to us ; we should no longer have any pangs of remorse."

Humility is the consciousness of the lack of self-sufficiency, in that we are apt to make wrong choices unless kept in tune with *ryochi*, and also it is the consciousness of the fact that each act must be judged and acted upon, *not* in the ways of the fathers, mechanically, but in the *light* of their experience and time, as compared with our own growth and development in the changed age in which we find ourselves.

Patience is another strong word in his vocabulary. Uchi-mura describes it as follows : "The word *nin*, patience, means to reject evil as well as to endure it. The ideograph for *nin* is composed of sword and heart. That is, if the self-accusing heart, weighed down with its own wickedness, will make itself a sword to cut off the accretions of wilful desire, then the result will be complete freedom."⁽³⁴⁾

His teaching on immortality is tinged with Buddhism, yet the absorption is with the spirit of the universe and not the All. When a man conforms to the great spirit of the universe, though he does disappear, he does not become extinct. Man, at one with the spiritual law behind the universe, is as imperishable as the universe itself."

Brotherhood is a great word with him, and writers are not one as to the breadth of the interpretation. One says that he never came into contact with foreigners at all and therefore could not have meant all men of whatever nationality or color. Another says that he was anxious that the Japanese be included in the brotherhood of the great teacher Confucius and therefore wanted equality with Chinese. It certainly is not a big world program for brotherhood. Quoting him, we will let him speak for himself, and we will find that his teaching is capable of being interpreted in the broadest way.

"Since all creation is from the same great root, all men within the four seas are connected branches." "If we look upon Heaven and Earth as the great parents of all men, then we and other men, whosoever bears the human form, all are brothers." With these thoughts and teachings on brotherhood under the guidance of *ryochi* his teachings are somewhat parallel to the Christian social pragmatists, with God as the Highest Social Consciousness.

In conclusion let us note what it offers us as a world religion.

(1) It offers Heaven, personal in relationship but impersonal in action; not a static principle but an ever expanding one, always ready to be tapped by man in his action and reaction to its leading.

(2) The world is man's to control, which can best be done by coming to terms with the *ryochi*, the good conscience in the world.

(3) Man is the best servant as a cooperating force with Heaven for the control of all nature.

(4) Brotherhood and universality is for all who will seek to come to terms with *ryochi* working within them; a lesser realization of this comes to those unable to apprehend the *ryochi*, but all have it to a more or less degree.

(5) Evil is the abuse of the guiding principle of life, and union with *ryochi* offers man his salvation from doubt and disharmony.

American readers have been greatly taken with the book of Sugimori on "Principles of the Moral Empire,"⁽⁴⁰⁾ and have remarked that it is a new teaching in Japan; but students of *Oyomei* feel that *Sugimori* has been greatly influenced in his pragmatic tendency by *Nakae Toju* and his followers. This is not meant to discount the good work of *Sugimori*, rather to state that *Sugimori's* principles are, and have been found, in Japan and are not the product of his Western schooling. If we hold that the teachings of Christ are to supplement and not to be substituted for the teachings already found in Japan, we can rejoice that there has been in Japan a school of thought so closely allied to the practical teachings of Jesus.

Christianity as the emancipator of the oppressed conscience can be happy that this *ryochi* of *Oyomei* is a creating and expanding "good." For both *ryochi* and our conscience, as positive factors, play a strong part in the moral progress of religious and social customs, and as negative factors both of these generate a feeling and recognition of uneasiness and sorrow when one has violated either a social custom or one's subjective ideal self.

This system of *Oyomei*, as Inoue points out, is too simple for our complicated world of the twentieth century. In the

simple life of the feudal world under customary morality this teaching would produce an ideal clan and some strong men. The conflicts which they met and overcame were real and very serious to them and while their teachings might not be applicable in every detail in our complex life, they have prepared many Japanese like *Saigo* or *Ii-kamon-no-kami*. Nakae Toju has taught that what is right today may tomorrow prove wrong, because *ryochi*, his "conscience," is more than customary morality, it is a creative morality. One is reminded of the American class-room joke. "Conscience is infallible but we should not always follow it. Sometimes we should use our reason." *Nakae* would say, "use your intuition and reason." This freedom of conscience with him is not extreme individualism but a freedom to consider the good of the group in the light of his ever revealing *creative conscience*. This creative conscience is in many respects like the Christian doctrine of a creative Holy Spirit, revealing all things. This school of thought as a world religion can make a great contribution to the unification of ideals in the real world of religion toward the Universal Brotherhood of Man. In this teaching and its pragmatic application to life, the Oyomei philosophy has done much to prepare the Japanese for the Father-God of Jesus, who is the "Eternal Creative Good-Will."⁽⁴¹⁾

CHAPTER XIII

IDOLATRY

An idol, to a globe trotter, is a thing of wood or stone, hideous and impossible. To the students of religion, idols are attempts to visualize the various attributes of the gods whose service the people desire in their struggle for existence. To the teacher of that religion they are the representations of the ideals of the god, by which that god and his power, love, and saving quality are made known. To the worshipper they are often "very god of very god," for he has found in touching the god that he is healed of his sickness and made strong. To the Christian missionary, idols are often the work of his Satanic Majesty.

A Buddhist priest in a friendly conversation one day with the writer, explained the use of the images on the ground of the need of the people for a visualization of what they were worshipping. He contended that the large church building, the crucifix, the altar and other symbols used in the Christian church, functioned exactly in the same way. That in Buddhism as in Christianity there were people who no longer needed the physical representation of the god, but demanded a word image such as all-powerful, all-knowing and a few other "Alls," to get the various ideas and attributes of the 'All that is ALL' into the lives of the people.

Exceedingly impressive was the illustration he used of a

letter. Many people may read the same letter or telegram but only those who know the heart of the writer will be able to really read with understanding. In a Japanese telegram the words are not separated as in English, for illustration, the following telegram might be given, "holdoffpaymenttendaysseeletterwillbewithyouinoneweek." While you may be able to figure the separate words and get some idea of the meaning, unless you knew what was the problem and something of the efforts of the parties to get a settlement, you can not fully comprehend. Each part of the idol has some spiritual significance and it is only as you study these as you do your scripture that you can get the lesson to be taught.

Japan is sometimes called the "Land of the Gods," or "Land of Gods," meaning a land blessed of and filled with gods, for in addition to the many Buddhist idols in the temples there are the eight million gods of the Shinto pantheon. To give any true view of the gods of Japan a book would be necessary, but that the reader may get some idea, at a glance, the writer produces here the outline of his work on

Some Ideas of God in Japan

I. INTRODUCTION:—

Mythological,	God as	Creators.
		Benevolent Ruler,
		Fortune Giver.
		Fate Decreeer.
		Sense of Propriety.

II. SHINTOISM :—

Naturism,	God as	Omnipresent. Freaks of Nature. Mysterious in objects. Mysterious in animals. Kami, the Unexplainable. Kami, the Sky.
Patriotic Cult,	God as	Great Emperor. Spirit of Ancestors. Spirit of dead soldiers. Super-man. Emperor of Emperors.
Religious Cults,	God as	Light and Life (<i>Konko-kyo</i>). Health and Love (<i>Tenri-kyo</i>).

III. CONFUCIANISM :—

Altruism,	God as	Elder Brother Attitude.
Philosophical,	God as	Great Truth. Ultimate. Inner Light (<i>Ryochi</i>). Developing Conscience. Abiding presence.

IV. BUDDHISM :—

Idolatrous,	God as	Demons. Benevolent Beings. Goddess of Mercy. All-Peaceful. All-Powerful. All-Merciful. Avenger of Evil. Lover of Children.
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Popular,	God as	Spirit of the Dead, <i>Hotoke</i> . Saviour, Amidaism, <i>Tariki</i> . Inspirer, Zenism, <i>Jiriki</i> .
Philosophical,	God as	The All. Greater-Self, <i>Taiga</i> .

V. MODERN SCHOOLS OF THOUGHT :—

Russian Socialism,	God as	We are God
Waseda Socialist,		The Will of the Majority.
Agnostic,		Undefined Ideal.
Idealistic Monist,		Universal Spirit.
Tennoism,		Japanese Father.
Natural Virtuist,		Natural Goodness.
Pragmatist,		The Unified Life.

VI. BUSHIDO :—

Ceremonialist,	God as	Pure in Heart.
Practicalist,		The One.
		The Oneness of Life.
		The Guiding Spirit.
		The Eternal.
		The Alter (non-ego).

VII. CHRISTIANITY :—

	God as	The Warm, Blood-red Spirit of the Man of Galilee.
		A Personality whom Jesus can Worship.
		The Christ-like God.

Idolatry, the subject of this chapter, is only a small part of this whole subject and deals with only one phase of Buddhism and that only the religion of the uneducated masses,

Idolatry is a step in the evolution of the race and is an attempt to visualize the "X," or the 'Unknown' in religion. In Christianity God is the "X" and is defined in terms of the personality of Jesus, who is the KNOWN quantity of our religion.⁽⁴²⁾

In Japan there are all kinds of idols and various phases of idolatry, but in this chapter we shall not deal with fetishes and charms. These also have their social meaning, for they function in binding men and women into groups who have received the same blessing in miraculous healings and leadings at the same shrine.

For the further purpose of limiting our study to the confines of this chapter, we shall consider the images in the *Tendai* Buddhist Temple at Tennoji, Osaka. This temple is devoted according to its name to the worship of *Shitenno* (four princes of heaven), the gods of the four points of the compass. At the approach to every temple in Japan are seen two of these four as guardian gods, at whom many people have thrown paper wads to see if the gods are propitious before offering their prayers. The selection of which two of the four are used is usually a matter of the artist's choosing and not of functioning, although a rich man will sometimes give a certain two to a new temple because they have blessed his life. In these two images we see the ever present struggle between good and evil, light and darkness, male and female elements. For it will be observed that one of the images has the mouth open and the other shut. Which is the male and which is the female? is the question asked by foreigners or perhaps guessed at, accusing the women of being talkers with the



CARRYING THE VILLAGE ARK AROUND AT NIGHT
TO BLESS THE TOWN.



TAKING THE VILLAGE ARK DOWN THE RIVER.

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mouth open. But Japan is a land of opposites and we find that the male's mouth is open for he alone is allowed to speak; the women must keep silent in the temple.

These great images show also a relic of the idea of the physical greatness of the gods, when the hero leader must be 'head and shoulders above his fellows' like Saul of old. The huge straw sandals, monstrous leather shoes, and many cumbersome tools of a variety of trades offered to the gods indicate the effort to show the greatness of the god.

Let us examine these four gods more closely, even though they are hideous, and see what by a 'close up' they can possibly teach the people. This hideousness is an attempt to portray a face which men who commit sin will fear, and which will turn them from their evil ways, says the guide. The thought of how great a part fear and hell-fire have played in the religion of hundreds of Christians throughout the centuries will suggest itself to the reader. It is only recently that the horrors of hell have ceased to occupy the greater part of the evangelistic sermon of the Christian preacher.

Tamonten is the god of the northern heaven of the Buddhist world, and means 'much-hearing-god,' that is, the god who can hear all things even to the silent thoughts of man. In his right hand is a spear, the sermon spear which can separate the finest kind of evil. In the left is usually a pagoda, to teach the various stages of life and the need of the teaching of Buddha to help man overcome evil. Under his feet are the demons he has overcome from hearing the sermons of *Nyorai*. His reddish hair indicates that he is determined to overthrow evil. His dark green face with bulging eyes and

set jaws show that he means to have vengeance on the wicked. His work is to have charge of the evil angels in the nether world and now has come to function in this world as the Buddhist god who will bring destruction to all evil teaching and non-Buddhistic religions. His fame spread in China at the time when he was taken out to battle and his presence brought victory. Ever since he has been called the 'God of War.'

Jikokuten is the god of the Eastern Heavens and his work, as his name indicates, is to protect the country. His gentle face and manners show him as the supplement to *Tamonten*, for he is known as being generous and merciful toward all mankind. As a good king is first patient with the erring and then strict, the long slender spear in his left hand shows that justice must finally prevail. Mercy shall be tried and if that fails justice must be meted out to unrepentant wrong-doers.

Zochoten is the god of the Southern Heavens and his work is to teach and guide the world until the good shall prevail, his name means 'increasing-long-good.' This image bears the fierce spear of the *Tamonten* in his right hand and the slender spear of *Jikokuten* in the left, teaching that righteousness is increased by mercy and justice working together to overcome evil. The demons under his feet are very conspicuous, as an object lesson to wrong doers teaching that evil has been overthrown and good will verily gain the final victory.

Komokuten is the god of the Western Heavens. His name and his wide eyes indicate that his function is to see and make manifest the evil which is in the world. He holds a spear in his right hand and a long rope to bind the wicked in the other. At *Nara*, in the same building with the *Daibutsu*, he

is represented as the recording god, being able to see even the wicked thoughts of men and recording them: teaching that man must control his life until he does not even think evil thoughts, for while he may be able to hide evil thoughts from his fellows he can not deceive the gods. Also teaching, our guide says, that evil thinking is the cause of much suffering in this world. The scroll and *fude* (Japanese writing brush) held in his hands show him as the recording god. His tongue is of silver, for he is skillful in debate so as to convince men of their sins.

The demons under each of these images are intended as a vivid picture of the final victory of right and remind us of the words, "until Satan is trampled under foot."

Fudo is another image who teaches of the overthrow of evil. His name means "immovable," and he is represented as being unchangeable in his attitude toward evil of all forms and as insisting on the cultivation of enduring virtue. His popular work consists in giving victory to those who call upon him, and as each of the contending sides believes his own cause just and the other side wrong, various opposing appeals are often made to him for victory. *Fudo* is usually the middle one of three images, the other two being his two servants; and the three will certainly give the impression that they hate something with a mighty hate. His teaching to young men is that they must be able to withstand all fiery trials and gain the victory like *Fudo*. So strong is his hatred and power over evil said to be that should he come into the world all the evil and wicked men would disappear in the twinkling of an eye; because of this the other gods unite in a

struggle to keep *Fudo* from destroying the wicked until all men have a chance to turn from their wicked ways, a sort of universal salvation.

Amida, the peaceful image of Buddha, is in every temple. Some of these are made of wood, some of stone, some of metal but most interesting to the writer are those made from metal mixed with the ashes of the dead, which have been left in the temple in lieu of burying. These are called *kotsu-botoke*, bone Buddha.

The teaching of all the faces of *Amida* is the same, inward peace, gained by rising above all that is earthly. This lesson is taught also in the life of the founder, for peace of soul, inner unity, and freedom were his supreme aims.

Another lesson taught by the image of *Amida* is found in the position of the hands, and though they differ slightly in various images the teaching is the same, the overcoming of physical tiredness, or the desire for change in acquiring that self-control which never loses its poise. In the Christian life we gain this in living with people who "get on our nerves" or "make us tired" until we have learned in loving service to love and appreciate them. Then have we attained Christ's ideal of forgiving seventy times seven. Buckham puts it, "There is the never-ending discipline of learning to get on with people, adapting oneself in love to all the faults, idiosyncrasies, and notions that differ from our own, in the people about you. 'The Art of Living Together,' produces many a human masterpiece and many a consummate artist."⁽⁴³⁾

The third lesson is from the eye in the forehead, which represents spiritual insight which Buddha gained after the

Indian devil, Mara, had tried to entrap him. This subjective consciousness of overcoming is seen in all religions and is a goal toward which all ought to strive. This is gained by some earlier than others, but the sense of an inward victory over sin is worthy of attainment. Buddha sought it in a selfish unification of his personality, in losing self in the All; whereas Christ teaches us that it is attainable in the socialization of one's personality, by union in the Beloved Community, composed of God, neighbor and self.⁽⁴⁴⁾

The fourth lesson is that taught by the fact of the image resting on the lotus flower which blooms in the midst of the filth of the ugly pond. This is to encourage men to seek the higher life while in the midst of the sin, sorrow and suffering of the world, or being in the world but not of it.

These four lessons, at least, are taught in a study of the life of the founder of Buddhism and in the image of *Amida*. Here we see a striking contrast. Buddha sought to attain to these virtues by negation of all life's activities, by self-decomposition, whereas Jesus taught that these lessons are to be learned by meeting all life's problems in unselfish service for others, by the development of a social consciousness.

Hotei is one of the *Shinto* seven gods of happiness but in the Buddhist world he is called *Miroku Butsu*. However in *Tennoji*, he functions in a very different way to give happiness than is usually found in descriptions of *Hotei*. The story goes that once when on earth he called a crying child to him and was able to suckle it. Ever since he has functioned as the god of suckling infancy, giving happiness to barren Sarahs, and keeping the home safe by giving plenty of nourishing milk to

the nursing mothers who call upon him. The anxious, expectant mother buys of the priest a tablet picturing a mother with bared and overflowing breast, and offers her prayer to the god. She comes again after her child is born bringing her treasured tablet to leave at the shrine as a pledge of her continued devotion in return for his continued blessing. The thousands of tablets hanging from ceiling and walls indicate this god's popularity. This popularity is due to the financial impossibility of keeping a wet nurse and wife under the same roof, for if the real mother is unable to nurse her child, oft-times she must go in order to make room for the wet nurse who has become more essential to the family. The picturing of these requests of the people has caused many an observer to remark that the gods must be "from Missouri," evidently having to be shown what the people want. In Buddhism there is no parallel for Mary, the Mother of God, as is found in Roman Catholicism of southern Europe. The nearest to it is the function of this man-god. Every real mother, heathen or Christian, lives for and in her child, and the god or the preacher who will help her raise her child is the guide for her. The pastor who is interested in the children of the community's families will have mothers in his church and many children in his Sunday School.

The *rinzo*, a building teaching the round of life and of all things, with its wheel of Chinese Classics and its wide porch for those who wish to imbibe the spirit of the teaching of the sages, has three images in front called *Fudai*, *Fujo* and *Fugen*. This Chinese saint with his two sons teaches that men must be true to their vision, even as he was, for one day while

fishing he saw a vision of an angel sent to call him to become a saviour of men, so he immediately left his net and started to prepare himself for his life's work. Working at night at his studies and assisting his father in the day time, he soon became known for his wisdom, and the ruling Chinese Emperor erected not a library but a temple to hold the books which this living saint had read, so that others might read them also. Much learning seems to have had a bad effect on the religious life of the people, for he soon saw that too much emphasis was placed on learning and not enough on spiritual development. Another story has it that though the ignorant were unable to read the difficult books some of them were able to gain the spiritual insight which he prized. Probably both the reading and the meditation had influence, for he soon had a corridor built around the temple for the people who wanted to receive the spirit of the teaching. The teaching of this sage and his temple porches that the 'letter killeth but the spirit giveth life,' function as the same teaching of Scripture.

Kami Ko Butsu (the paper garmented Buddha) is the greatest Buddha of healing in Osaka. Every three years when his garments are changed a string of devotees come to have the paper garments which have been in touch with the image put over their heads that they may absorb some of the god-power clinging to them. At the 1919 ceremony over fifteen hundred people had this service performed for them by the three women in attendance. Needless to say many went away encouraged to feel that the god was on their side, and some claimed to have been healed and miracles were accom-

plished. Just where this image came from is still a mooted question, for some say that he is the Japanized *Binzuru*, the red-faced, red-nosed god of healing, which is famous all over Japan. *Binzuru's* healing influence is gained by the sufferer rubbing the image over the spot corresponding to his ailment, and then himself over the ailing spot. Doubtless this magical healing does wonders for many of the afflicted, but in Osaka this practise is known to spread disease, so *Binzuru* is put back out of reach of the worshippers. *Binzuru* is the image known to all foreigners as the god whose eyes, hands, head, and feet are worn off by the continual rubbing of the many worshippers.

The *Kami Ko Butsu*, however, works in a more scientific and spiritual way, for the people come with their names and troubles written on a sheet of paper, most of them having a drawing with the very spot marked and in many cases picturing the gender of the applicant. After hanging up the petition before the god, the worshipper offers his prayer for help; and taps the wooden hammers on the logs in front of the altar, placed there to catch the crumbs of divinity falling from the prayers and answers passing between the god and the worshippers. The afflicted spot is then tapped with the hammers. This alternate tapping of the log and the body brings results. A study of the petitions of these afflicted ones will show the longing and the need for a god with healing in his wings, and will strengthen the conviction that just as Jesus went about healing the sick and preaching to the afflicted, so must the Christian, today, go about healing the body, mind and soul of suffering humanity.

Senshu Kwannon, or the thousand-handed Goddess of

Mercy, is a most popular image in Japan. The famous Asakusa Temple of Tokyo, and the long building in Kyoto with one thousand and one images, are erected in honor of this goddess. It is thought that this Indian god is the reincarnation of, or identical with, the Japanese Sun Goddess, and therefore the reason for her popularity in Japan. This image, though called "thousand handed," has in reality only forty-two, which suggests twenty-one bodies. The number of the heads on the sides (eleven) plus the one in the center makes twelve; this twelve and the twenty-one gives the number thirty-three, which, multiplied by the number of images in the Kyoto building, gives the name of the famous temple, the thirty-three thousand three hundred and thirty-three, or in figurative language, it means the Temple of the All-powerful or Omnipotent One. Just as we say "lend a hand," and as hands stand for power to us, so also to the Oriental hands stand for power, and so the goddess' omnipotence is represented by a thousand hands. Let it be noted that each hand holds a tool. These tools taken together represent the forty-two trades of early Japan, a hand for each trade, and teach that whatever the trade, the goddess is able to reveal herself to the man who calls upon her and, with her great mercy, can help him. This is the Buddhist attempt to teach a universal god, a god who has a hand, a heart, a head and the power to help each and all.

It might be noted in passing that the trinity of the Buddhist world is the *Amida* standing for the peaceful ideal life, *Seishi Bosatsu* representing all power, and the *Kwannon* to teach men of the mercy of the gods toward men and their weaknesses.

Very similar to the *Kwannon* of the thousand hands is the image of *Nyorin Kwannon*, the infinite god of power and grace. If there is any difference it is in the fact that the goddess of mercy is an attempt to Japanize the *Nyorin Kwannon* into *Senshu Kwannon*, for there is no doubt about this image of *Nyorin* being an Indian contribution to the Japanese pantheon, for it deals with the abstract world entirely. In the *Senshu Kwannon's* hands are the tools used by men every day, but this *Nyorin* has only the implements of power and mercy needed by the gods in controlling men. This image has six hands, showing again the prominence of six in the pure Buddhist teaching, such as the six gates to life and death, the six gates to and from hades, the six days of the week for burial, etc.

This *Nyorin Kwannon* has six hands, three on either side, and as the left side is the more honored we shall begin there. In the upper left hand is held a small mountain, called *fuhen no yama*, the unchangeable mountain of grace, sometimes called the *hikari no yama* (mountain of light), teaching the conquering power of the unchangeable grace of god. In the middle left hand is the full grown lotus flower to teach of the ideal life and state. In the lower left hand is the golden wheel which represents the wheel of the gods to cut out the evil in the hearts of men, with such fineness and mercy that the truly innocent shall not suffer. While mercy is pictured on the left side, we notice that 'works' is made prominent on the right. In the upper right hand is a pair of scales symbolizing righteous judgment, that is, justice is gained by weighing the motives and actions of men. In the middle right

hand is the ball of grace for all mankind, teaching the need of the grace of the gods to conquer in this life. In the lower right hand is the rosary, to denote the soul's round of life, as taught in the doctrine of Karma, which is faith in the transmigration of the soul with its punishment of sin and reward of virtue. Our guide tells us that, just as the Christian on seeing the cross is reminded of Jesus and his sufferings, so the Buddhist is reminded of the round of life on seeing the rosary. In the *Nyorin Kwannon* we see the longing for an infinite god, infinite in power and grace.

Images of saints like those in the Catholic church are seen everywhere. The most prominent are those who have died a slow death by abstaining from food while proclaiming the *Namu Amida Butsu*. The image of *Shotoku* is in every city in Japan. He is the Constantine of Japanese Buddhism, for he left his political opportunities to his younger brother and became a priest at the time that Buddhism was gaining ground. *Kobo Daishi*, as a priest known as *Kukai*, is the great priest who did much to popularize Buddhism and gave to the Japanese the *Kana*, their system of syllabic writing. He was a religious reformer of the first magnitude and much interested in civic righteousness. The images of these men who have attained through service add a human touch to the cold image world, for while most of the images are merely imaginations of artists, these are men who really do inspire.

The three thousand images represent the innumerable re-incarnations of life, teaching the three reigns of a thousand years each, and in this we see the Buddhist theory of the Millenium. The three periods are first, the past or the animal

state, i. e., the reign of sin ; the second, the present or the man state, i. e., the conflict of evil and good ; and third, the future or saint-hood with its victory over sin and the lusts of the flesh. These images are in various sizes in different temples but the number three thousand identifies them.

The smallest images the writer has seen are about one fourth of an inch high and are used as fetishes or charms. Those most frequently seen are *Ebisu* the god of luck ; *Hotei*, the god of happiness ; and *Daikoku*, the god of wealth.

As to just how idolatry arose, historians are not agreed. The Emperor's picture has been honored from time immemorial. At first it was a crude likeness which was sent to all parts of the Empire, so that the people might behold their king. Along with this picture went the story of his descent from the gods and of his divine rights. After the death of the Emperors these pictures were held over and honored, and gradually the custom became actual worship of the dead Emperors.

"Picture reverence" is now a patriotic rite in Japan, as on every holiday the school children gather in the school assembly hall or on the campus before the closed doors of a shrine. On the call of the drill master the principal opens the doors and the whole student body bows, originally in worship but now certainly only in reverence, much as the saluting of the flag in the American schools.

Another view, and in all probability a half truth, is that men cunning with the hands made images of the dead Emperors or heroes, of course *idealizing* them. These at first were given by the artists as offerings to the gods, but as time

went on there arose a people "who knew not Joseph," and the idols, instead of being offerings, became the gods whom the people believed had served their fathers and whom they wanted to serve them.

It is probably because of a combination of the two theories mentioned that we find idolatry in Japan. Idols are the consecrated gifts of religious artists in their efforts to develop both patriotism and godly fear.

A classification of objects of worship in Japan would be somewhat as follows :

1st. The shapeless images of ancient times, the objects of fear and superstition.

2nd. The freaks of nature, the crudely shaped images suggestive of the secrets of life and whose principles of life the people seek, as seen in phallic worship, the use of charms and various fetishes.

3rd. The highly imaginative, carved images of the anthropomorphic stage of development, emphasizing the physical greatness of the gods.

4th. The images of historical men who have attained and therefore of the god-man stage, wherein the hero becomes a god.

5th. The *sutras*, or the canonized word images, wherein the sayings of the great and good in concrete form are used as fetish, symbol, or the goal of life, tending more to produce denominationalism and narrowness than for producing a higher personality.

No matter the age, each image represents a conception of a god whom the people need in their struggle for life and its

fullest happiness. From the unhewn stone to the *Amida* or crucifix each represents a groping after some attribute of the godhead. The stone in the way, which caused a primitive man to stumble, taught him that there was a power outside himself which he must take into reckoning, though he, not able to understand, thought it evil and opposed to him. The peaceful *Amida*, striving for a selfless life in the hope of conquering selfishness is surely a groping after the Christ-ideal of unselfishness, and in this we see the truth of Hoffding's contrast. "Buddha 'softened Asia' but Jesus gave Europe an 'Excelsior'."

A study of these images and their teaching in a contrast of Christianity and Buddhism will substantiate the words of Dr. A. K. Reischauer, when he says, "Mahayana Buddhism is a religion with a rather lofty idea of God, among many conceptions, but without a real faith in the living God; a religion with the idea of a saviour but without a historical saviour; a religion with a doctrine of divine grace paralyzed by the old doctrine of karma; a promise of present salvation and future life, within an agnostic philosophy which cuts the nerve of all vital ethics and beclouds the hopes of a better world."⁽⁴⁵⁾

But a historical study of the many thousands of images in Japan will, the writer is convinced, show each to be a groping after a god-like ideal to satisfy some need of man in his quest for the Highest. A study of this quest for God together with the study of the social environment will show that, as man rises in his march upward and onward, the object of his devotion becomes more human, more social, and more spiritual.

Images, idols, and word descriptions of God and his attributes are social objects, and can function in the quest for the Highest, but the best is not gained in calling any of God's means of lifting the race, the final, the only, the complete revelation. Finality produces idolatry and decay. Idolatry means arrested development, and denotes a weariness of the continual adjustment necessary to the new social and spiritual ideals, arising in an ever-expanding world.

The opportunity of Christianity in Japan as compared with the result of many centuries of Buddhism is well stated by Dr. Harada: "In contrast with Buddhism, which intellectually is mysterious idealism, but practically a mass of idolatry, Christianity brings its clear teaching of a living God, a spiritual Father, of eternal life—beliefs, all of which, commend themselves to the impartial mind as reasonable, positive and ennobling."⁽²³⁾

Idolatry encourages the building of temples to house the 'images' of particular gods, whereas Christianity encourages the building of temples to house the people of God and the making of living temples to house the Spirit of God.

CHAPTER XIV

SOME IDEAS AND PRACTICES OF SALVATION

The idea of salvation and of the need of a saviour are very ancient and also very general among all classes and races of people. The fact that the Japanese have no sense of sinning against the Christian God should not lead us to suppose that there is no idea of sin or sense of the need of salvation. This would be a premature conclusion, because in all forms of religious life in Japan there is some notion of salvation. *Ninomiya Sontoku*, the practical moralist, says :

“ Even if you study all the books of Shintoism, Confucianism and Buddhism and go to the extreme of becoming a hermit, you can never bring salvation to men. If you put any other object before you, you are led by false teaching. The true teaching of these religions is intended to save the world. Therefore, even if you become a scholar you must remember that the object of your education and scholarship must be to save the world.”

Dr. Harada says, “ A belief in immortality and in a heaven of conscious happiness prevails among by far the majority of Buddhists in Japan.”⁽²³⁾ A Shintoist interprets his heaven as organized like his idealized Japanese Empire, and has the idea that the sons sacrificed in war gain an entrance into this spiritual home of the ancestors by their death in battle, gaining heaven thereby both for themselves and for their relatives. This Japanese militarist feels the need of the soldier-intermedi-

ator because he has a consciousness of failure in some phase of his life, which must be atoned for and made right. *Shinran*, the gentle Buddhist reformer, says :

“ Even when you have a good man explain salvation (attainment) you find to your surprise that he, too, needs salvation, for he is also conscious of shortcomings.”

Mere ceremonial rightness is the highest ambition of many Shintoists, but the earnest Shintoist wants to be saved from:—

1. Disrespect to ancestors.
2. Unpatriotic thought or act.
3. Disrespect to heaven or the will of heaven.
4. Disrespect to parents.
5. Unfaithfulness to duty, *gimu* (obligations).
6. Unfaithfulness to the Emperor and his edicts.

The proper obedience to the *giri* (propriety) of the five relationships and the attainment of the five human virtues is the salvation which the Confucianist aims to achieve. The five relations are that of ruler and subject, father and son, husband and wife, elder brother and younger brother, and friend and friend. The five virtues (*gojō*) which signify attainment to the Confucianist are (*jīn*) love or humanity, (*gi*) justice or righteousness, (*reigi*) politeness, (*ryōkai*) knowledge or understanding, and (*shin*) faith or truthfulness. The proverb, “ He reads the Analects but he does not know them,” was a challenge to self-examination. A good Confucianist asks himself at night, “ Have I been unfaithful in business or to my friends ? ” or, “ Have I followed the instructions of my teachers ? ” In doing this he will naturally become conscious of failure and will seek salvation and guidance.

The sameness and the constant facing of this monotony, as taught in Buddhism in the numberless times of rebirth, is the nightmare of the ordinary Japanese, from which he seeks salvation by trusting in the merit of *Amida*. The Christian missionary must remember that, while there is this consciousness of failure and a fear of punishment, his big task is to develop moral insight and the correcting of attitudes toward one's self, one's environment and society, and toward the Invisible whom we Christians call "God the Father."

Before the days of Buddhist propaganda in Japan, and even long after, national salvation only was emphasized; but about the 12th century emphasis on individual salvation began to appear in the teachings of all the religions in Japan; so that today we have both national and individual salvation taught in various forms. Christianity, as a synthetic religion, must seek to blend these two ideas of salvation, the individual with the salvation of society, for he that loses his life in service thereby saves it.

The Japanese idea of salvation has been developed under Buddhistic influence and along two lines:— *jiriki* (self-power) and *tariki* (another's power). Indeed the Japanese *jiriki* type of salvation is much the same as that of the Hellenistic "attainment-religions," and the *tariki* type presents similarities to the Hellenistic "redemption-religions." A study of the Hellenistic ideas of salvation previous to the coming of Christ would be a fine preparation for preaching Christian salvation to non-Christian people.

In Japan both of these types may be divided into two smaller groups, the experiencing of salvation in this life and

salvation from punishment in the world to come. The *jiriki* type of salvation had the preeminence until the 12th century, when *Honen* introduced the redemption-type. It is to be kept in mind that the intellectuals of Japan still adhere to the *jiriki* type, while *tariki* is the most popular and is the religion of the masses. The *jiriki* type seeks by contemplation to become free from misery and ignorance. At best it seeks to escape the delusion regarding the possibility of a personal attainment of spiritual enlightenment without the cooperation of the *will* of man with the *will* of heaven. This type tends in its emphasis to train the head to guide the heart, and seeks to enjoy the effects of deliverance in the present world as the best way to prepare oneself for the next world.

The *tariki* type arose in opposition to this so-called philosophical system and intellectual type of religion and demanded an emotional thrill or heart type of experience. The key of the emotional type is found in the primal vow of *Hozo Biku*, wherein *Amida* prays and makes the vow that he will be reborn as a man to suffer until all men are saved.

"*Amida* saves us by the exercise of his two great attributes of Mercy and Wisdom: by Wisdom, when he allows a part of himself to become incarnate as a spiritual teacher for suffering humanity; by Mercy, by virtue of the vow of his incarnation as *Hozo Biku*, his sufferings, his exaltation, his enthronement in Paradise after he had reconquered as man all that he had voluntarily surrendered as the Supreme Buddha. His object is to save his poor children from sin and its attendant miseries which bind men so fast that they can not get out of the prison house of sin without the help of

Amida.”⁽⁴⁵⁾ To his followers *Amida* provides “the substitution, the satisfaction, the God-substance, the God-essence, the moral impact, the scheme, and the way for the redemption of the sins of men.”

“From the moment that the believer puts his whole trust and confidence in *Amida*, the roots of his sins are cut, the past karma destroyed, and if he does not enter Paradise at once, yet he enters into the merciful and all wise heart of *Amida*.”

“Rejecting all religious austerities and other acts on man’s part, giving up all ideas of self-power (*jiriki*), we rely upon *Amida* with the whole heart for our salvation in the future life which is the most important thing; believing that at the moment of putting our faith in *Amida* our fate is settled.”

Honen taught “Though our sins be as heavy as giant boulders and so many as to cause our life to sink to the bottom of the sea the saving grace of *Amida* and the repetition of the name ‘*Amida*’ is sufficient to carry any man across into the best land.”⁽⁴⁵⁾

Shinran saw that some influences of *jiriki* were still cling to the reformed Buddhism of his day and came out strong against it. He carried out many other reforms; among them he introduced salvation for laymen, known as *Shinshu* salvation. This *Shinshu* salvation in Buddhism got its inspiration for the salvation of laymen and their whole families as against monk-saving from the influential *Fujiwara Kanazane*. His request of the celibate priest *Honen* was:

“I desire from among your disciples a husband for my daughter. I wish him to be a priest as well as a householder,



SHINRAN, THE LUTHER OF JAPAN.



KOBO DAISHI, THE REFORMER.



NINOMIYA SONTOKU, THE ECONOMIST AND
FOUNDER OF COOPERATIVE SOCIETIES.



NAKAE TOJU, THE SAGE OF
DEVELOPING CONSCIENCE.

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to retain his sacred character whilst yet living the life of an ordinary layman and mixing with the world. I desire him by means of concrete example to demonstrate that the religion of salvation by faith in *Amida* is one which concerns the laymen as well as the monk. It will be for the good of the country if we can show that the family and not the monastery is the true focus of religion."⁽⁴⁸⁾

Shinran accepted the daughter in marriage and became the Luther of Japanese Buddhism. In his poem on his teaching he says, "I put all my trust in the great *Amida* of Infinite Life and Boundless Light." "Our teachers have taught us that the attainment-salvation (*jiriki*) by one's own effort is like the toilsome journey over-land, but the redemption-salvation (*tariki*) by faith in another is an easy voyage in a fair ship over smooth waters." "*Honen* (sometimes called by his priestly name, *Genkū*) has taught us the reason men kept constantly failing and returning to the 'Home of Error' (bodily life). It is entirely due to our being fast bound with our doubts. We think we must do something and doubt the power of *Amida*, when all we need is the believing heart which will lead us into the peaceful and eternal abode of Nirvana."⁽⁴⁵⁾

He closes his poem with these words "Monks and layman of this present age! Let us unitedly with one heart trust only in the vow of *Amida*."

Shinran taught that there is no such thing as merit, man's part in the scheme of redemption; "merit is the working of our doubt in the power of the primal vow to save us, only grace, i. e., absolute dependence on *Amida* as the All in ALL,

can save us ; there is no salvation in any other name or in any kind of merit, save in that of *Amida*." This is well set forth in *Kurata's* book, "The Priest and His Disciples," wherein *Shinran's* own son because of doubt is unable to accept the grace and salvation in *Amida*.⁽⁴⁷⁾

The late *M. Kiyozawa* felt that there is not so much power in the name of *Amida* as there is power in "faith in *Amida*." He would make it not the repetition of the name of *Amida* but the psychological effect of faith (20th century influence). He says, "It is the saving power of faith in *Amida* which takes away my trouble and suffering" Again *Kiyozawa* says, "Because of the weakness of man and because of human sorrow, *Amida* became incarnate and came to the world to deliver man ; my hope and the world's hope is to be found only in his suffering love, that is, faith in the suffering saviour."⁽⁴⁸⁾

This idea of self-sacrifice on the part of *Hozo Biku* and Buddhist priests is an attempt to be released from karma. In the lower forms of Buddhism it is to appease the demons and keep them from coming into the world to destroy man, because of the prevalence of sin in the world as is especially taught by the image of *Fudo*. This teaching shows the lack of a rainbow, as in the story of Noah, to show God has promised not to destroy the world and is anxious to work with men to create the Kingdom of Heaven on earth. This self-sacrifice or self-abnegation of the super-national gods and priests for the sake of man is a conscious effort to establish the Buddhist world-brotherhood on the unhistorical story of the suffering *Amida*. Christianity can be rightly proud of the historical

Christ and his actual spiritual and physical sufferings on the Cross.

Amidaism is to Japanese Buddhism what Roman Catholicism is to twentieth century Christianity, a necessary historical step in the process of the evolution of religion. *Amidaism* is no more dead than its counterpart Roman Catholicism. They affirm not only the weakness of the flesh but the lack of capacity in man even under proper inspiration to overcome his sins; for it offers deliverance from misery caused by sin and karma. Christianity in contrast offers deliverance from the power of personal sins, affirming thereby the ability of man under the proper inspiration to overcome his sins. Christ gave His life for the redemption of the world and called for self-sacrifice through loyalty to a divine ideal, the Kingdom of Good-will, wherein all men of all races are to work together under the inspiration of this divine ideal to create universal brotherhood.

Students of the Bible and of the development of the idea of salvation in Christian doctrine are familiar with the many points of view taught by the church throughout the history of Christianity. We are familiar with such as the "satisfactionary, governmental, mystical, and moral."⁽⁴⁹⁾ Students of religion have found these same theories preached among the different national and world religions. A historical study of the treatment of criminals will show this change of emphasis to be the natural development in the care of wrong-doers. They are necessarily involved in a study of salvation in Japan.

The satisfactory theory is based on the philosophy of life in the feudal system wherein the honor of the Feudal

Lord is the Summum Bonum, that is, wherein every thing that goes wrong affects the honor of the highest official; in religion, God; in the state, the Emperor; in the city, the mayor; in the school, the principal; in the family, the father or elder brother. Japanese life is full of illustrations of the working of this satisfactionary theory. One modern illustration is that of a principal of a middle school, who had to resign from his post as principal to satisfy the honor of the school and the parents' loss of their sons, when two boys on the school excursion under other teachers were accidentally drowned. In the religious world, especially in Buddhism, this is seen when the gods, the *Shi-tenno* or *Nio*, are pictured as having their dignity greatly offended by the sins of men. *Fudo* is ready to come into the world and destroy sin and sinners because the honor of the gods is at stake.

The substitutionary theory is known in Japan as *migawari*, wherein the dignity of law, and the necessity of suffering as a natural consequence of sin are more emphasized than the dignity and the honor of God. In this concept righteousness must be maintained and all sin and sinners punished. A mere forgiving of sin would make the law a farce. Therefore the wrong-doer can only be forgiven when providing a substitute for sins committed. This in its worst form results in the sale of indulgences wherein sin and money counterbalance one another.

The better form is seen in the "substitution of a pure life, as in the case of *migawari* in Japan of long ago, when maidens, wives and oldest sons were offered to appease the gods. In the non-religious world, servants dying for a master,

or the 'jail editor' going to prison instead of the actual editor of a newspaper, are illustrations. A recent incident written up in the newspapers illustrates the working of this substitutionary theory. When an Imperial Prince, travelling by train, was delayed about ten minutes because of a break of a very minor character in the engine, the head of the railway department felt that the honor of the Prince had been sinned against and was about to kill himself, when the engineer bravely declared that he was the responsible one and would substitute himself for the head of the department, and in good *samurai* style committed *harakiri*.

The governmental theory emphasizes the righteousness of God rather than the rightness of law, and teaches that the function of law and government is to help men to become obedient to the righteousness of God, and not merely for the punishment of wrong-doers. Laws are man-made and often need to be adjusted to new conditions, and should be. In the words of *Ninomiya Sontoku*, "Laws should be revised when they do not work for the saving of men." This theory gives us the picture of God trying to win men to righteousness by placing the emphasis on the suffering king behind his law. The consequences of sin are seen in the suffering which it causes the righteous God, and the consequences of righteousness are seen in the prosperity and joy of the righteous Emperor. *Meiji Tenno*, refusing to take a vacation during the hot month of August because the farmers had to work in the oppressive August heat to provide rice for the Emperor and his people, has been an inspiration to many Japanese to stick to their work in spite of adverse conditions, because their

faithfulness brought joy and prosperity to this good Emperor. The instructions to teachers, as quoted by Dr. Holtom in his book on "Shintoism," shows how the Japanese Government has worked this theory.

A study of many Christian as well as of many non-Christian types will show that salvation is thought to be gained by mystical union with some invisible power or spirit in the universe. This mystical conception of salvation, while interested in eternal salvation, is primarily concerned about an experience of God here and now, satisfying and uplifting. This type of salvation in Japan has been taught by *Nichiren*. In the *Nichiren* sect salvation is based on faith in a book and is attained by the repeating of *Namu-myo-ho-renge-kyo*, and in seeking and realizing emotional thrills which are thought to be proofs of attainment of salvation. No doubt the life of *Nichiren* itself is the foundation for this form of teaching of salvation in the Buddhism of Japan. He had a combative attitude toward other religions, scholars, and politicians, which brought on him many persecutions, trials and even exile, but these only tended to deepen his experience and conviction of salvation. He lived and taught a victorious life and never doubted his own salvation.

This mystical conception of salvation is not limited to the *Nichiren* sect. *Nishida* in his life and teaching on the need of the cooperation of Buddhism and Christianity, emphasizes the mystical side of religion. In Japan the prayers, reading of the Scriptures, the headshaving, and *shinumizu* all tend to help the dying to get in direct contact with the unseen forces beyond the grave.

Types of magical salvation in Japan are seen in the various

religious societies wherein initiation takes place. In Buddhism itself baptism and name-giving ceremonies have much significance, but the consecration and setting apart of men and women for religious service in shaving-of-hair ceremonies is very impressive. The dying-under-the-lotus-flower ceremony; the experience of the men who give themselves to beating the temple drum, to the repetition of the name of Buddha or of the phrases, "*Namu-Amida-Buddha*," "*Namu-myo-ho-rengue-kyo*," are also illustrations of magical salvation. Another illustration is the offering of the ashes of the dead for the making of another image of Buddha, as at *Isshindo* Osaka. No doubt the best examples of magical salvation are seen in the *Ema* shrines back of many of the main temples of Japan. The rubbing of cuttings of potatoes, carrots, pears, etc. on the afflicted persons and giving these as food to the living messengers of the gods, such as the monkey, horse, fox, etc. help the gods to know who is to be saved, and are magical salvation at its worst.

The power of a good example is the core of the moral influence theory. A perfect life shows men the beauty of holiness and the Incarnation of God gives to the world the ideal of God for man. The sufferings of the perfect Incarnation set forth the suffering which sin causes the Godhead. We find this in Buddhism in the primal vow of *Amida* wherein *Amida* refuses to accept attainment, i. e., entering Nirvana, until he has the promise of salvation for all men. The entering of the temple on the part of many Emperors and *samurai* helped men to realize that the present world is not the whole of life. *Kusunoki Masashige*, also known as *Nanko*, when he

was defeated in battle and the imperial forces were about to be routed, earnestly prayed that he might be reborn as a man, even seven times, to fight for his Emperor, as an offering to the Emperor for what the Emperor had done for him. This incident has been used much by the Japanese to develop patriotism.

Ninomiya Sontoku preached an economic salvation, attained by self-sacrificing helpfulness and based on the acquiring of good habits. He taught that salvation is attained in the intelligent adjustment of man to natural law rather than in mere blind obedience. One illustration he gives is, "If there is not enough oil in your lamp to burn as long as you want it, put more oil in; if that is impossible, cut down the size of the wick. The will of heaven says: With that wick and only so much oil, the lamp will go out; but the will of man says: I can add more oil or use a smaller wick. Heaven never helps the man who receives 50 sen a day and spends 60 sen, but always helps the man who spends less than what he earns. If a *daimyo* wants his district to be prosperous and righteous, he must set a good example." To one village chief *Ninomiya* says, "Selfishness is of beasts, and a selfish man is animal-like. You can have influence over your people only by giving yourself and your all to them."

Ninomiya's salvation is economic and materialistically moral. He says "Our duty is to restore the deserted places. Of these there are many kinds; fields deserted on account of debt; places where the soil is barren and the taxes high; wealthy men living in luxury who are not useful to the country; men of talent and scholarship who have not learned to use these gifts

for their country's benefit ; men with healthy bodies living in idleness, gambling and drinking ; all such are waste places. Among these the waste and corruption of mind is the greatest evil to the country. Waste of fields and mountains is secondary. But our duty is to cultivate all."⁽³¹⁾

Ninomiya taught social salvation by urging that the best way to save oneself is to work for others, thereby creating unselfishness and also gaining industrious habits. His social gospel is seen in this quotation from Armstrong's translation.

"The reason the country is not continuously prosperous is because each individual is seeking only his own interests. Rich men have no heart to save the world. They are avaricious and greedy, regardless of the blessing they receive from their country and from heaven. Poor men have the same spirit. They neglect to pay their taxes and their rent, or to repay borrowed money. Rich and poor alike neglect righteousness, and aim at unreasonable objects. Both alike are selfish. Therefore we should endeavor to correct these evil tendencies, and raise the people to better standards of life."⁽³¹⁾

A social gospel without God may do some good, but it is not the highest. The Kingdom of Heaven taught by Jesus had not an impersonal *Ten* but a loving, personal Father as its inspiration.

Another theory we must notice in passing is, salvation by faith-healing, and the psychological and physical effects of right thinking as seen in the faith cults of Japan. The best illustration is that of the new *Shinto* sect, *Tenrikyo*, founded by a woman with a remarkable religious experience. She was encouraged to write her experience and did so, using as bad

(Japanese) grammar and as poor philosophy as her American contemporary. Mentally distressed people are helped to self-control, and good is being done in the development of group worship, though the many scandals and lawsuits to recover the thank offering of gifts and property, when pain and suffering return, are common newspaper gossip.

A teacher of *Tenrikyo* says, "The important object of religion is to give personal happiness, which happiness by the law of universal justice will pass on to the descendants as 'stored up' virtue with which to start their lives." One can see the influence of the Buddhist theory of the transmigration of the soul and the teaching of karma, although in *Tenrikyo* it is called the law of universal justice.

"If we are not happy it is because of lack of virtue in our forefathers. If evil men are happy it is because of the 'stored up' virtue of their forefathers and will be only temporary, as they will send on to their descendants no happiness. Happiness is defined as long life, riches, honor, peace of mind, etc. To overcome evil thought one must think of good, of love and of light, and seek to save others."⁽⁵⁰⁾

Each man when troubled must *tatekai*, that is, rebuild his innerself by a process of *harai*, similar to the popular Shinto cleansing ceremony. The popular side of the *Tenrikyo* process of cleansing, i. e., *harai*, is set forth in the following story of conversion, which is a typical case. "A young woman, who had bad eyes, told her experience in *Tenrikyo* to be as follows; The leader in charge told her that her eye trouble was the result of sin in her former life, and that she should be grateful that she now understood why she was suffering. By the proper ceremonies

she could be healed in *Tenrikyo*. When she was healed she must choose one of two ways of showing her gratitude. The first is known as '*Seki wo fume*' and the second, '*Kokoro wo sadame*.' '*Seki wo fume*' really means to testify in behalf of your faith and healing, and consists in regular attendance at the local preaching place and in assisting in the chants of the services. In addition to these local duties there were the nine trips to the head-quarters, where in addition to paying her own expenses for all these trips, she must give, on the last trip, a present of ¥30.00 to the head-quarters office. The second, or '*Kokoro wo sadame*,' means that for one who cannot visit the head-quarters, there must be given a free-will offering of not less than ¥50.00, the exact amount to be decided by conference. Many times one must give property and in some cases valuables which are thought to hinder a perfect cure."

The process of curing, in addition to the regular services, consists in a special service by using three chants with seven movements of the hands, making 21 motions in all. The first consists in the chant, "*Ashiki wo haratte, tasuke tamae, Tenri-Wo-no-Mikoto*," which means, "God of *Tenrikyo* please help to cleanse my evil."⁽⁵¹⁾ The second chant is, "*Ashiki wo haratte, tasuke tamae, sekikome, sekai ichiretsu sumashite kan-rodai*," which translated means about as follows:— "Heavenly joy of the universal brotherhood, entering me, help me to conquer and cleanse the evil."⁽⁵¹⁾ In these chants the hands start in the *Shinto* prayer position, move to the shoulders and from them out in front with the palms down, then, one at a time, back to the shoulders returning with the reversed palms out in front, and then these up-raised palms are lifted high over

the head. Then they are brought down to signify the reception of the blessing and opened over the afflicted part. If a person has head trouble the hands are opened over the head; if eye trouble, over the eyes; if heart trouble, over the heart, etc. The singing and the movements of the group are interesting to watch and are having a part in helping Japan to appreciate the value of group worship.

The famous "*yatsu no hokori*," eight dusts of *Tenrikyo*,⁽⁵¹⁾ to be cleansed from the mind, are covetousness, stinginess, fawning, hate, animosity, anger, passion and pride. All of these show a tendency in man toward egoism, therefore the teaching: "The first step to overcome sickness or unhappiness is to remove egoism." This form of salvation is similar to the form of doctrine of Christian Science, with this difference that in *Tenrikyo* evil and unhappiness are handed down from incarnation to incarnation, whereas in Christian Science evil is illusionary and the result of one's own, and not his ancestors' or his former incarnation's, impure thinking.

There remains one more theory which we call the restorational theory. This is strongly emphasized in the Bible and is more and more clearly perceived in this 20th century in the light of the advance in the social sciences. Here we see God and men under the inspiration of the historical Jesus developing the beloved community wherein God, neighbour, and self are mutually seeking to save and to restore to the community any who have sinned or gone astray. With God as Father the aim is to restore the prodigal sons to sonship. The objective becomes the restoration of individual wrongdoers to manhood and to society. The need of salvation then is not

only because of fear of God, or of a law that must be obeyed; or because of fear of a physical or spiritual hell; but the longing for forgiveness and for deliverance from a lower self. It is the spiritual ambition to overcome and rise to a higher self, until one may become worthy of fellowship with one's best neighbors and even with God. The Japanese are approaching this in the very popular works of *Nishida* and *Kurata*, especially in *Nishida's* "*Zange no Seikwatsu*" (The Life of Penitence).

The theory of the transmigration of souls wherein karma determines one's future existence, whether as superior man or as animal, has invaded and influenced all Japanese thought. Under the influence of this teaching the only hope sometimes seems to be to die as soon as possible and start over again. The many suicides of lovers whose marriage can not be consummated; the suicide of students who have failed in entrance examinations (often not because of lack of scholarship but because of limitation of school accommodations); the suicide of a business man whose one mistake has brought disgrace on the firm; these and innumerable other illustrations of like character are proof of the need of the Christian doctrine of restoration to sonship, wherein twiceborn men shall give their experience to help other men to seek and find that aid and reinforcement by which all men can secure the best kind of life on this earth, here and now.

"The salvation the Buddhist seeks can not be accurately described either as a salvation from hell or a salvation from sin. The terrible thing was not rebirth or awaking in a hell, so much as the far more staggering and terrible conception

that there was no escape from the round of transmigration at all. A being in a state of misery, or in a state of happiness, might be perfectly sure that that state would sooner or later come to an end, but it would come to an end only by the commencement of another birth. In these new births the struggle necessary to keep the individuality alive would bring with each of them fresh cares and troubles, old age and death, grief, lamentations, wailings and despair. This is the evil to be avoided."⁽⁵³⁾

History is on the side of Christ and His twofold gospel of individual and social salvation. Gautama left the life of the recluse and went back to live *among* men to try to save both himself and others. His followers in their aloofness from social service swung back to the very thing *he* tried to avoid. Confucius left the 'other-world' religions of his country and, while teaching men to "live as though the gods were present," preached his gospel of *social* regeneration. Above all, Jesus Christ, the supreme revelation, while honoring John the Baptist and his life in the wilderness forsook John's methods and came to the cities to be *among* men so as to better *work* for the Kingdom of God. He taught men to *live in* and *work for* the Kingdom of Good-will. Men of all races admit His supremacy and follow Him.

Jesus' life of loving-service compels men to follow him. It inspires to a life of loving cooperation with men and God. The Kingdom of Heaven on earth, his ideal, becomes the goal of all his followers. To this end his disciples devote their energies and will do so until all men have a cooperating part in his Brotherhood of Man. As brothers they will seek to do

the will of the Father, his one and only condition for membership in the family of God. God the Father, as the lover of man, will be enthroned in each heart. This Fatherhood of God will be the sustaining faith of each during his hours in life's Gethsemane. This trust will give him that eternal life which comes from "knowing the true God and Jesus Christ as his messenger," and will carry them through their Calvary, i. e., will sustain life even in death. Jesus is the *Life* of the world. In Him there is *Hope*, *Salvation* and *Life*. In Christ there is the moral power of God, which is able to reach, to quicken, and to save the human soul. In Christ Jesus is enough of the life and power of God to save Japan.

CHAPTER XV

JAPANESE LOYALTY

The celebration of the Emperor's birthday, October 31st, 1923, came at a time when Japan was suffering physical, mental and spiritual agonies. The terrible earthquake and fire of September the first was fresh in the minds of all, and the killing of those thought to harbor dangerous thoughts, native, Chinese or Korean, by police and soldier added much to the stress of the times. What is the solution of the dilemma and what is the message of Christianity at that critical time? It is to this that we desire to call your attention in this chapter on Japanese loyalty, in the light of the loyalty of Jesus.

The patriotism (*aikokushin*) and loyalty (*chugi*) of the Japanese are widely known and highly spoken of in all countries throughout the world. This patriotism has been personalized by its centering around the Emperor and service in his behalf. In America it is service in loyalty to the flag, and in England around the abstract principles for which England stands. It seems strange to those from Christian countries who rally around the person of Christ, to find personal and human values developed under the influence of personal loyalty to a man, the Japanese Emperor, the living representative of Japan's past.

It is with deepest reverence and highest motive that we call your attention to the fact that the celebration of the

Imperial birthday of the present physically incapacitated Emperor is not without great significance to the Japanese. The young, energetic, democratic Crown Prince, in behalf of his father, must bear the burdens of the office of religious and political ruler, endure the pangs of the country's spiritual rebirth and assume the responsibility of leading Japan at this most critical time. In singing "*Kimigayo*" and shouting "*Banzai*" the nation must face the issue and answer the question, whom or what do we want to live forever? Surely not the physical life of any one Emperor or Crown Prince? Is it not the *Yamatodamashii*, the spirit of Japan, which has sustained, inspired, united and ennobled the services of her sons at home, in industry as well as on the battle field? This spirit lives in the hearts of all and is best represented in the devoted life of a good Emperor. The devotion of the Japanese to this guiding spirit is being lifted, by the earthquake and the present spiritual awakening, from formal reverence to a fine mystical idealism. What better leading of providence could one ask, at that time, after the earthquake, when our thoughts were forcibly turned from physical and material greatness to spiritual values, than that the Japanese loyalty should be lifted from loyalty to the physical Emperor to a loyalty to the spirit of which he is the representative. He is the continuity of Japan's past and the guiding prophet of her future.

The strangling to death of the anarchist, *Osugi*, his wife, and six year old nephew by Captain *Amakasu* and some soldiers, at the time of the earthquake, has raised in the minds of all Japanese the question, What is loyalty? The *Osaka Mainichi* in an editorial says: "The latest development of the

Amakasu affair, however, most sadly betrays our belief in the soldiers' spirit of *Bushido*. There is no trace whatsoever of moral rectitude or a chivalrous spirit. Never was cowardice displayed in such a glaring light, and yet all these soldiers have been recognized as typical Japanese soldiers full of loyalty and patriotism. Loyalty and patriotism are no other than the practical application of the virtues of *Yamatodamashi*, the Japanese spirit, in gratitude, justice, self-sacrifice, honor and tenderness."⁽⁵⁴⁾

In Japan's contact with the west her well-organized army and navy have had a tremendous influence. These two well organized departments of her political life have given the impression that all of Japan's great leaders and heroes were warriors and lacked human virtues and values, but a sympathetic study of the loyalty of her long list of great personalities will show that the real heroes of Japan have not all been soldiers, although in the story of *Bushido* and in tales of the militarists such has been proclaimed from the housetops.

Before the *Tokugawa* feudalism, personal and human values were preeminent in Japanese loyalty, as seen in the personal devotion of servant to master. It was not until after the first introduction of western ways, 300 years ago, that militarism became strong enough to redefine loyalty in terms of military service. Before the *Tokugawa* period and since the Restoration, Japan's preachers of idealism have insisted that the highest good is found in the personal and human values of which the Emperor is the representative. These values are the unity, interests, and glory of the whole life of the nation; ruled and ruler; past, present and future. It must be remembered that no living

Emperor has ever been deified, and personal devotion to the ruling Emperor means, to our modern Japanese, devotion to the cause of the nation for which ideals and interests the Emperor is giving his life. The beautiful story of the devotion and suffering of the Emperor *Nintoku Tenno* has influenced the ideals of both court and people in regard to the common tie that binds ruled and ruler. When *Nintoku Tenno* found that the taxes had become so heavy a burden that the people could not have a warm evening meal, he was so moved that he proclaimed a release from taxes for three years. At the end of the three years he climbed again at evening to the roof of his palace, now dilapidated and sadly in need of repair, and rejoiced to see smoke rising from countless supper-fires. This is only one of many stories of human valuation in the relationship between the Emperor and the common people.

This sense of the devotion of the Emperor to the common cause is the answer to that marvel of the Restoration period. "‘Gratitude’ is a stronger virtue than ‘sense of duty,’ and the effort to requite a ten thousandth part of the manifold favors of the Emperor led millions of *samurai*, all but a small minority, to relinquish without murmur their hereditary honor, and to live on the same plane with peasants, artisans and merchants."⁽²³⁾

These *samurai* were trained under such teaching as, "A man who seeks neither life, nor name, nor rank, nor money is the hardest man to manage. But only with such can life's tribulations be shared and such only can bring great things to the country."⁽²³⁾

Dr. *Harada* in quoting this adds, "Though the cross of

Jesus may be a stumbling block to the Jews and foolishness to the Greeks, it is not to the Japanese."⁽²³⁾

Even *Taiko Hideyoshi*, by foreigners called the Napoleon of Japan, at home is looked upon as the Lincoln of Japanese history, for he arose through great adversity, and climbed from the lowly post of sandal bearer to the lofty position of *shogun* or military general of the Empire. In the building of the great Osaka Castle he left to the nation not only those immense stones, 30 to 50 feet in diameter, but a better legacy in the form of a new system of organization for the accomplishing of a great task. Before he took charge three hundred workmen were getting in one another's way and not accomplishing anything. *Hideyoshi* divided his men into three groups, one to work, one to play and one to sleep, and by this method of organization of men and work on an eight hour basis soon built a castle which has withstood the attacks of his enemies.

Kusunoki Masashige, another of Japan's great generals, left to the Japanese the same message that Nathan Hale left to the Americans:— "Would that I had seven lives to give to my country," leaving thereby a devotion of life to the national cause. *Kusunoki* sent this message to his eleven year old son, and the young man, accepting the call, developed into a strong leader. His message was not that of the warrior who enjoys the killing of his fellow men but that of one who would sacrifice his life, his sons, and grandsons for his Emperor and the unity of the Empire.

Sakura Sogoro was the farmer peasant who suffered crucifixion in behalf of the heavily tax-burdened farmers and others unduly oppressed by the hard task masters set over the com-

mon people by the political over-lords. His willing sacrifice on the cross has strengthened the Japanese in service for humanity, and Christians in enduring persecutions, for they find in him a strong "manifestation of the spirit of self-sacrifice for equals and inferiors. He took his life in his hands and went to the cross for the sake of farmer neighbors."

Yoshida Shoin, a *Samurai* of distinction and a real, historical farmer, died in the cause of the common people during the Restoration. In his poem at the time of his death he left this message. My broken hearted parents will suffer only as a parent heart can suffer, when burdened and perplexed about the outcome of my life, but in course of time they will rejoice at the good which my death will accomplish for the people. Here is a beautiful lesson of vicarious atonement used much by Christian preachers.

Ii-kamon-no-kami, of the Restoration period and a statesman of the first magnitude, paid the supreme price in his efforts to lead Japan in accepting the best in the civilization of the west and welcoming the foreigners and their trade to the shores of Japan. His life teaches that old lesson, that progress must be paid for with the sacrificial blood of the men who have had a vision of the better country.

Prince *Ito*, the great leader in giving Japan constitutional government, is a hero of the Japanese, not only because of his Jeffersonian gift, the Japanese Constitution, but because his program as a pupil of *Yoshida Shoin* included a unified Japan. Misunderstood at home and abroad, he suffered much. His last service for Japan was his memorable trip to Korea in an effort to bring about closer cooperation between the Koreans

and the Imperial Japanese Government. He had been forewarned by politicians and soothsayers that he would meet his death on this trip. But loyal to the cause and vision of the real and imperative need for cooperation to save the Far East from Russia's proposed invasion of Korea and Manchuria, he faced death in the discharge of duty, being shot by a Korean in Harbin. Prince *Ito* is idealized as a man who had a vision of a better Far East and as a man who died a martyr in service for his country.

Nogi Taisho, the well known general who committed suicide with his wife at the time of the funeral of *Meiji Tenno*, is a fine example of Japanese loyalty. His death is misinterpreted and thought by the casual westerner to be the suicide of a mere soldier who did not consider the importance of life nor the meaning of death. To our Japanese the very opposite is the lesson of his life. As a soldier he gave all to his country, both giving his own life of service, as well as that of the lives of his two sons and only children, on the battle field. But as a statesman of vision he left a heritage of greater value than his remarkable career as a soldier. His ambition that Japan should take all the good and learn all the lessons she could from the west, was guided by a loyalty to Japan's history and her ideals. His enthusiasm for the best of the west is misunderstood, and he is accused of accepting bribes from western statesmen and of doing other unpatriotic acts. His ideas of economic values were made known in his attack on the extravagant living of the lords and politicians, and were the real cause of the strong opposition to him. He was very wise in the use of his wealth, and the opposition to his economical

policies made it possible for him to leave behind a good influence for plain living and high thinking. The attacks on his leadership as a statesman reached their climax about the time of the death of *Meiji Tenno* and he, in order to prove his loyalty to the ideals of the past, with the fortitude of a *samurai* committed suicide. To the Japanese his was not a mere suicide. It was a patriotic call, a patriotic sacrifice.

We are apt to think that God limited his revelation of Himself to His chosen people, the Jews, but men everywhere have been searching for Him and have found Him in their own experiences and in their human relationships. God in sundry ways and in divers manners has revealed Himself unto men through the prophets and has spoken unto men most clearly in His Son, Jesus. He now speaks to us through the men and women who have been inspired by the life, love and loyalty of Jesus. Jesus lived for God. His God was not some abstract principle, not some creator or king gone into a far country, but a creating God who worked, gave His son work, and then a greater work to those inspired by the Son to create his kingdom of love and good will on earth. In the parables of Jesus we get God as the still small germ of spiritual life growing into usefulness by natural processes. His God was not one who interfered with the natural order of the world, not some super-natural being, but a spiritual force working according to natural laws. He is love, the spirit of good-will in the hearts of men seeking companionship with one another and with Him. "He is not an object," says Dean Inge, "but an atmosphere," the atmosphere of love in which we live, and move, and have our being.

Accepting the truth of the working of this universal spirit of love, we are able to see among the religious personalities of Japan men with a vision of a better Japan, a more ethical Japan, a unified Japan, an international Japan, a Japan with a full share in the league of nations, whatever form that may take. In the past, Buddhist priests with a vision of a better country have forsaken the comforts of home, prestige, ease, and wealth to face the unknown future, inspired only by loyalty to their faith in a better relationship among men, nations, and the Unseen. Such a man was *Kobo Daishi* who forsook the ease of court life and devoted himself to preaching and living the human values of the Buddhism of 1600 years ago as introduced from China and Korea. His work as teacher, as civic leader, as reformer, as educationalist, especially in giving the *kana* to make education universal, his religious insight which he gave to his followers, all have had a powerful influence in the development of the present-day religious life in Japan.

Honen and *Shinran*, leaders in the reformation of Japanese Buddhism, in their sweetened life of good-will and service have helped Japan to a finer interpretation of Buddhism than is found in the countries from which Buddhism came. "The Priest and his Disciples," ably translated by Glen Shaw, idealizes the influences of *Shinran* and makes clear the twentieth century contribution of his life to Japanese religious problems. It must be remembered that both of these leaders suffered much persecution and it was in the patient enduring of this suffering that their lives were purified and ennobled.

Even *Nichiren*, the fighting priest of Japanese Buddhism,

is a fine illustration of Japanese loyalty as expressed in continued warfare against what he felt was harmful to the religious welfare of Japan. His combative attitude lacked the sweet reasonableness of *Honen* and *Shinran*, but his conviction endures, and propagandism for a more aggressive Buddhism will live in the lives of the Japanese of his own as well as in the other denominations of Buddhism.

Among the philosophical teachers of Japan there is seen also this loyalty to a vision of a better relationship between men, countries, and to the unseen Absolute. *Nakae Toju*, the saint of *Omi*, mentioned in the chapter on "The Developing Conscience" refused political honor that he might return to his own home and people, there to develop his community of spiritual idealism. That he succeeded is seen in the great writings he left, and also in the spirit and lives of the people of that section of Japan. His great pupils, though generations later, *Saigo* and *Fukuzawa*, have been the guiding influence of many in present day Japan. Loyalty to the inner light which men get as they seek to find that same loyalty and self-respect in the hearts and lives of other men, this attitude will make all men of the four seas brethren, and will bring peace because it is based on mutual respect and a growing conscience.

Ninomiya Sontoku's loyalty to 'work and high ideals' in cooperative associations has greatly influenced Japan and prepared her for contact with the west, as mentioned in the chapter on "*Bushido* and Japanese Honesty."

Uesugi Yozanko, founder of the *goningumi* (five-family-group), was the originator of the mutual cooperative life in Japan, and his community is called by *Uchimura Kanzo*, a Tokyo

Christain pastor of distinction, the 'Kingdom of Heaven in Japan,' for it is based on loyalty to each other in a common cause under high ideals.

Nishida, the religious leader of *Itto-en*,⁽⁵²⁾ *Kyoto*, is a fine example of loyalty to a group under the slogan of 'work and ideals.' *Nishida* was a follower of *Ninomiya*, and afterwards a great admirer and reader of Tolstoy. We see in his books, Christian idealism, twentieth century mysticism, pragmatism, and at the same time lowly service and a community spirit, a fine combination which has proved attractive to many Japanese who are seeking a union of Buddhism and Christianity.

In dealing with the loyalties of Japan's great personalities, the test we have tried to apply is the Christian test:— not, do they in all points measure up to our standard of character? but do they make for the brotherhood of men and the Fatherhood of God? In other words, did those men do what tended to unite men to one another in a higher standard of life and did their idealism tend to make known the creative spirit of goodwill at work in the world, which we Christians call God?

Again in dealing with their loyalties we must deal with them as we would hope to have our own loyalties dealt with, mutually practicing the golden rule. We must also remember that each age has had its own standard of moral conduct and spiritual life, and that the real hero is the one who lives in advance of his times and leaves his message written in his own blood, and "being dead yet speaketh" to guide men to nobler living. When giving these heroes and their ideals a most sympathetic interpretation, we have the best preparation for showing that there is a place and need for Jesus Christ in Japan.

Shintoism is sometimes looked upon as a religion of humanity, but the weakness of Shintoism as a religion of human interests lies in the non-recognition of the frailties of man, that is, in the lack of teaching concerning sin. It is to the Shintoist often a question, "Is this good to be preferred to that good? and not a self-condemnation which always causes the Christian soul to cry out, "What must I do to be saved?" or "How can I be free from my lower self?" or "How can I become perfect like the Master of men?"

In preaching the gospel of humanity without God, men are sure to lose the core of the teaching of Jesus. Jesus was true and loyal to humanity, but at the same time God and humanity are not identical. God is greater than humanity; He is the spirit of humanity at its best. The identification of these two emphasizes the real and true in life, but neglects the 'better,' and thereby leaves no place for idealism.

Dr. *Nitobe* in his book on the 'Japanese Nation' contrasts for us true and false loyalties when he writes that in history we see the great Augustus, the sole lord of his world, making himself the divine object for supreme reverence, and in contrast therewith, a Moses lifted high above his people and invested with authority almost divine pointing above the people and warning them to refrain from idolatry. A Cromwell seated upon the throne of the Stuarts, the absolute ruler of the British world, points upward and tells his countrymen to worship not him, the Huntington squire, but Him before Whom he himself is but a worm of the dust. In Japan *Iyeyasu*, a contemporary to Cromwell, with powers unbounded had divine homage paid to his person and his corpse. Neither Moses nor Cromwell

dared usurp the divine throne. Augustus and *Iyeyasu* robbed their God of his thunder. "The people whose God is inferior to mortal sovereigns can never aspire high."⁽¹³⁾

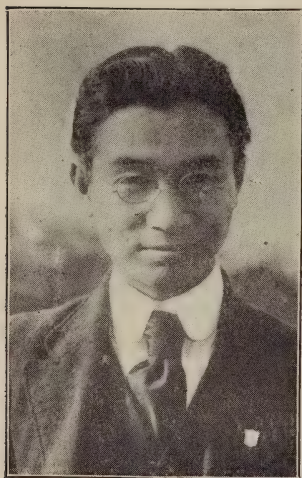
God is greater than the self appointed rulers of the universe. God is more than the leader of a people at any critical time in their history. It is only as leaders recognize human values and divine purposes far above and beyond their own aspiration that they can really create a loyalty which will be a blessing to their race and age.

Jesus was loyal to this God of human values and aspirations, and expressed them in terms of human relationships, calling God the "Father," and man "repenting sons." He lifted these relationships from narrow exclusive groups, self-righteous and bigoted religious groups, and proud patriotic groups to values of a common humanity under a common Father of Love, these groups to be inclusive, for all "who would do the will of the Father is my brother, sister and mother."

Jesus was loyal unto death, dying not only for men but with men. His death was not only in our behalf, but was to taste death with us and give us companionship in that greatest of all mysteries and adventures,—death. Miss Riddell's work among the lepers of *Kumamoto*, and Mr. *Kagawa's* in the slums of Kobe, appeal to our Christian idealism because it is a daily facing of death, a daily dying with the people they want to serve.

The loyalty of the Japanese Christians can be seen in a short of list some of the great personalities and their contribution to human values in the work of Christianity in Japan. Joseph

FOUR LEADERS INSPIRED BY JESUS.



REV. T. KAGAWA,
KOBE CHRISTIAN SLUM WORKER.



PROF. JOSEPH NIISHIMA,
CHRISTIAN EDUCATOR.



NISHIDA TENKO,
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Niishima, the founder of the large Christian University in Kyoto (*Doshisha*), who stood for an educated ministry. Bishop *Honda*, the first Japanese Bishop of any church, a rich personality worthy of his office as Bishop of the Japan Methodist Church. Bishop *Hiraiwa*, the second bishop, noted for his interpretation of Christianity in terms of Japanese loyalty. Bishop *Motoda* of Tokyo, an educationalist, and Bishop *Naide* of Osaka the first bishops to be consecrated in the Episcopalian Church. Mr. *Ishii*, the founder of the first Christian orphanage at *Okayama*, and sometimes called the George Muller of Japan. *Taro Ando*, a rich politician who gave up a career for the sake of bringing the curses of intemperance to the attention of the Japanese. *Saburo Shimada*, the Speaker of the Lower House and member for over forty years, who, in season and out of season, fought for the abolition of commercialized prostitution. *Kanzo Uchimura*, the apostle of the non-church organizations of Christians. The late *Uemura*, the Presbyterian leader and interdenominational leader for self-support, for the independence of the churches from foreign money, for the deeper development of the spiritual life. Colonel *Yamamuro* of the Salvation Army and his loyalty to the common people in preaching and writing for them. *Shumpei Homma* stands out as the "Man of God" working for ex-prisoners. His three requirements when choosing his wife show his quality:— 1st, she must be uneducated, he wanted to teach her by means of the Bible; 2nd, she must have a plain face, for he wanted her to have the shining beauty of the grace of God in her face; 3rd, neither wealth nor rank, for he knew that Christlikeness would soon give her a place. He found her. And the fact that she could praise God when

an ex-prisoner in a drunken rage cut and scarred her face proved that she was worthy of her wonderful husband and a worthy companion in his redemptive work. Miss *Kawai* of Y. W. C. A. fame, Miss *Hayashi* of the Purity Movement, Miss *Yasui* of the Christian University, Mrs. *Jo* in saving suicides, and a host of women workers are worthy of a place in this list, but we close with a word about Mrs. *Yajima*, educationalist, social reformer, women's rights champion, and a Christianized personality. Mrs. *Yajima* greatly impressed the American President on her visit to that country, at the age of ninety, in behalf of a better understanding between Japan and America.

With such an excellent list of Japanese who have caught Jesus' enthusiasm for humanity, the question of the indigenous Christian church is forever answered. Christianity is a living and working religion in Japan; it not only looks back to Jesus for inspiration, and up to God for guidance, but is working forward for a better humanity. Their loyalty to Jesus is higher than denominational creed, dogma, or history because it is inspired by His universal values of human relationships.

The extreme animal and human values were seen in men and women during the earthquake. Some men and women fell to the lowest depths of hell in their deeds of violence. Others lost hope and committed suicide. But others, a large majority, proved that love was at the heart of the world. The mutual bearing of the sufferings of hunger and thirst, and the gratitude for even common shelter of rich and poor, prince and peasant, foreigner and Japanese are well known. The faithfulness to duty, in the case of nurses, to children and the

sick is a most remarkable illustration of a self-forgetful loyalty innate to the Japanese. The nurses of foreign children risking life, standing in the water for hours with their charges on their backs, or the hospital nurses dying with the sick tied on their backs, are some of the many cases of faithfulness unto death.

Many are the influences at work in developing the loyalty of the Japanese, once a narrow loyalty to a master, then a militaristic type. But now, with the rise of democratic tendencies and the manhood suffrage bill passed and women claiming the same privilege, we can see greater emphasis on human values and international ideals. The devotion of the Japanese even unto death will be found in the new loyalty.

The best teaching of *Yamatodamashii* is the willingness to lose one's self in a cause bigger than self. Christianity is losing one's self in unselfish service for humanity. The difference is, then, only one of degree and not of purpose. It remains for us Christians to lift up the Christ until his ideal of a Kingdom of Heaven is consummated on this earth, when all men everywhere shall sacrifice for "God and Humanity."

Christ's inclusive love will set us free, satisfy our needs, encourage our aspirations, inspire our sacrifices, and will unify all humanity into a common brotherhood, where there shall be a loyalty born of freedom, cooperation and mutual sacrifice.

"Jesus' loyalty to the service of mankind," says H. G. Wells, "as its own great reward, was revolutionary and impossible for the disciples to grasp. When the sons of Zebedee come with their request, He teaches them that loyalty to service is the only test. This was cold comfort for those who were

expecting another great Kingdom like David's and Solomon's, and were getting all ready to wear purple and fine linen. Yet Jesus sought loyalty to the Kingdom without promise of favoritism, plainly teaching that there was to be no property, no privilege, no pride and precedence; no motive indeed and no reward but LOVE. Is it any wonder that men were dazzled and blinded and cried out against Him? Is it any wonder that to this day Jesus is too much for our small hearts? "(55)

AFTERWORD

"It is good for us to be here! it has been good to go with you through the pages of the idealization of Japanese spiritual concepts and your valuation of their historical characters," said one Japanese, a reviewer of the manuscript. "Buddha and Confucius, and their teaching, have had and still have a great influence in our lives. And today we are able, as never before, to appreciate the good news in Jesus, the Christ. Let us therefore erect three tabernacles, one for Buddha, one for Confucius, and one for Jesus!"

The answer to this earnest quest is best given in the words of Jesus himself.

"Love is the fulfillment of the law and the prophets."

"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbor as thy self."

"I came not to destroy, but to fulfill."

The voice from Heaven still says, to those who climb the heights with Jesus,

"This is my beloved son:

Hear ye him."

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PRONUNCIATION

In pronouncing Japanese words each syllable ends in a vowel, except the "n" endings and reduplicated consonants, but in these cases time must be allowed for the silent vowel.

The Consonants are pronounced usually as in English.

The vowels do not have the variations of the English vowels, except for an easier joining of sounds there is but one sound :

<i>a</i> is always <i>ah</i> as in <i>father</i> .	<i>ai</i> the diphthong as in <i>aisle</i> .
<i>e</i> as in <i>they</i> .	<i>ei</i> the diphthong as in <i>weigh</i> .
<i>i</i> as in <i>machine</i> .	<i>au</i> the diphthong as in <i>kraut</i> .
<i>o</i> as in <i>pony</i> .	<i>oo</i> also <i>ou</i> (long <i>o</i>) as in <i>over</i> .
<i>u</i> as in <i>put</i> .	<i>uu</i> (long <i>u</i>) as in <i>rude</i> .

Honorifics in Japanese

In pure Japanese *o*, *on*, and *mi* are the common prefixes of respect.

In Chinese combinations *go* is the common prefix.

Sometimes long *o* or its other reading *dai* is used.

For Imperial names *mikoto* is used as a suffix.

Heika is used for the ruling Emperor.

Miyadenka is used for Imperial Princes.

Hime-miya-den-ka denotes Imperial Princesses.

Tenno is used to denote former Emperors.

Accentuation

There is no accent as such in Japanese, as each syllable is pronounced as if it were a separate word. Sometimes to distinguish two words whose sound is similar one vowel or the other is stressed. Time must be given to pronounce both consonants of a reduplication, as if there were a vowel between. This often causes some to think that the stress on the first part is a kind of accent, but it comes in distinguishing such words as *oto* sound and *otto* husband. The final *n* of a syllable in the middle or at the end of a word must be pronounced as one syllable. The vowels *i* and *u* are frequently almost mute and thus it seems that another vowel in the word is accented. In double vowels time must be given to have a consonant sound which is mute, as in *Ueno* (U-ye-no). Long vowels must have double the time of a short vowel but not necessarily stressed.

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